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THE  
**JEWISH EXPOSITOR,**

AND

**FRIEND OF ISRAEL;**

CONTAINING

MONTHLY COMMUNICATIONS RESPECTING THE JEWS,

AND THE

**Proceedings of the London Society.**

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**אקים את-סכת דויד הנבלת :** Amos ix. 11.

Οὐκ ἀπώσατο ὁ Θεὸς τὸν λαὸν αὐτοῦ. Πᾶς Ἰσραὴλ σωθήσεται.

Rom. xi. 2. 26.

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**VOL. XIV.—1829.**

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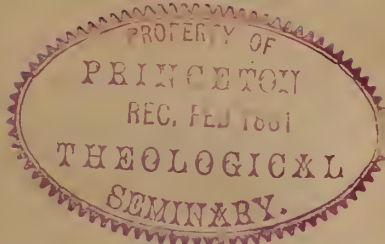
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THE

# JEWISH EXPOSITOR,

AND

## Friend of Israel.

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JANUARY, 1829.

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ON THE DIFFICULTIES IN THE WAY  
OF THE SUDDEN AND IMMEDIATE  
CONVERSION OF THE JEWS.

IT must have occurred to every one who faithfully examines what passes in his own heart, that there exists a considerable degree of unwillingness to rely simply and solely upon the Truth and Word of God. We profess to believe, but we live and act too much under the influence of visible things. This disposition to walk by sight, and not by faith only, manifests itself continually in our pilgrimage to heaven. We own our dependence upon the promises of God's mercy and acceptance through Christ, but how little *practical* reliance do we place upon his promises of protection, defence, and the supply of what is needful in the present life. We wish to *see* the manna and the quails, and then we flatter ourselves that we are walking by faith, after the pillar and the cloud through the wilderness.

And this practical unbelief is apparent in the sentiments, language, and conduct of many, who are doubtless truly the servants of

the Lord, with respect to the religious Societies that exist in our favoured age and nation. Although the object of those Societies is plainly conformable to the Divine Word and will, too many grow lukewarm in their efforts and prayers, because they do not *see* the successful results which they had fondly and piously anticipated. I apprehend there are few persons, who after having for some years supported Bible, Missionary, and Jewish Institutions, have not felt discouraged by the paucity of converts to Christ, in comparison with their own ardent and zealous anticipations.

It has often struck me, that more souls were quickened from a death of sin to a life of faith and holiness, by St. Peter's single sermon on the day of Pentecost, than have been brought from heathenism, Judaism, and iniquity, by the many sermons of many Missionaries during the space of the last twenty or thirty years. What Missionary or Bible Society can produce a catalogue of three thousand real converts, who are showing by their lives that they have

been savingly turned unto the Lord? It may be possible to produce a register of baptised heathens and Mahomedans that may exceed this number, but can it be affirmed, that there is good and Scriptural ground to conclude, that so many as three thousand "of such as shall be eternally saved," have been added to the Church by any single Society now labouring in the Missionary field? It has pleased God, indeed, to afford instances of his saving grace dispensed to individuals from time to time, to shew that He is with his Missionary labourers; but these instances have not been so frequent nor so numerous as most, if not all of us have expected. This observation applies to the Jewish cause. Here the field of labour has offered ample scope to faith and patience. Upon this field some "trees of righteousness" have indeed sprung up, to prevent the Christian world from considering it to be a wilderness accursed of God; but it must be confessed, that these trees are so widely scattered over the waste, as to be visible more to the eye of faith than of reason, and to minister more occasion for simple confidence in the Divine promises of what *shall* be hereafter, than for exultation on account of what has already taken place.

It is hoped that a consideration of the impediments in the way of Jewish conversion particularly, may impress the minds of Christians with a firmer persuasion, that all human efforts, without the powerful energy of the Holy Spirit, are vain, and with the importance of diligently and perseveringly using the appointed means, in simple dependence upon God for the promised increase; although that increase may not immediately crown our efforts,

The writer has now, for some years, been in frequent and extensive communication with a numerous body of the Jewish nation, and has had opportunity of observing (with deep sorrow and commiseration indeed,) the difficulties which array themselves in formidable opposition to the entrance of Christian light, and truth, and life, into the understanding, the heart, and the soul of a child of Abraham. These difficulties are internal and external.

First—Internal. And here the first in magnitude, is the depravity of the heart. The Jew, equally with the idolater, and every other man, is by nature dead in trespasses and sins. He brings into the world with him a heart of stone, and until this be taken away, it is as easy to engrave with a feather upon the adamant rock, as to impress the conscience, the will, and the affections, with the saving doctrines of genuine Christianity.

Secondly. To this depravity of the heart is added the depravity of early impressions and instructions. So soon as a Jewish infant opens his eyes, a veil of error and worldliness is thrown over them. "Carnal ordinances" aptly describes the whole system of modern Judaism. The Jewish mother, unlike the pious Hebrew grandmother and mother of Timothy, who instructed him from his infancy in the Old Testament Scriptures, teaches her offspring not the oracles of God, but, if any thing, it is only prayers, in a language whose meaning she herself knows not, and fabulous traditions, which lay the foundation of prejudice, mistake, and obstinate rejection of the truth. The Jewish youth is taught to consider himself as one of a peculiar people, all of whom, except those who neglect

the ceremonies of their religion, or who embrace Christianity, or any other system, shall certainly be admitted into heaven. As a child of Abraham he is instructed to consider himself an heir of glory. This privilege is supposed to depend simply upon his natural descent from the father of the faithful, and not upon the participation of Abraham's faith, piety, and spirituality. The state of the heart is wholly disregarded, and the performance of outward rites and ceremonies is all that is thought necessary to preserve the title to heaven, which they are supposed to inherit by natural birth. To foster this persuasion is the object and tendency of the Talmud, and the whole compass of Rabbinism. In these works the stress is laid upon external observances; and it is seldom, if ever intimated, and then but obscurely, that these observances are, or may be ineffectual, without a right spirit and a renewed heart. It is true the old Jewish fathers have inculcated this doctrine, but they are seldom appealed to now; and the fables and errors of the Talmud, of Rashi, and of other modern writers, are in more general estimation and use. The authority of the Targum of Onkelos, and of the most learned authors, and those who come nearest to truth and reason, is contemned when they differ from the later Rabbies. I have witnessed this in various instances. Conceive then the effect of such a system of perversion, and fable, and superstition upon the heart of man, which is naturally more inclined to darkness than to light. It is so bewildering in its tendency, that I have often had occasion to observe, that the mode of thinking and reasoning among Jews, even

upon common topics, differs widely from ours. They have a logic of their own, and its characteristic is sophistry the most palpable and awful. The operation of their mind upon any given subject, except calculation of gain, seems, in general, diverse from that which Christians pursue. Our mode of reasoning differs from theirs. With them it is not a process of concatenated ideas, mutually concurring towards a certain inference or conclusion; but it is a mere dictum of Rabbinical tradition, and before this, the meaning and connexion of language and the powers of reasoning, are alike laid prostrate. In religious inquiries this subservience is the more general and lamentable. When a text of Scripture is produced, the Jew is prepared with the comment of some Rabbi, which usually is as ridiculous as it is false. To this he pertinaciously adheres. Nothing can shake him from it. The sense of the Hebrew words, the connection of the passage, and even the more reasonable explications of the ancient Hebrew writers, avail nothing. His mind has been accustomed from infancy to the trammels of the Talmud, and these both fetter his mental energies, and increase the darkness of his fallen and beclouded understanding.

The more studious Jews are liable to still more bewildering difficulties. In the mysterious nonsense of the Cabbala, and the labyrinth of the Masoretic points and accents, they wander far from truth, and shut themselves up in all but impenetrable darkness and obscurity. In this way the mind is pre-occupied; and it must be emptied of all its stores of that learning, which is in the highest estimation amongst the Jews, before

any thing like a fair and unprejudiced investigation of any Old Testament prophecy can be instituted.

Thirdly. The oppressed condition of the Jews fosters all their early impressions, and confirms the evil of their erroneous education. Persecution and contempt unite them more closely to one another. They are a nation dwelling alone in the midst of other nations. There is but little intercourse between them and others, except on affairs of business; and they have little or no opportunity of imbibing more liberal and just ideas upon subjects of the highest importance. Hence their opinions upon various branches of science are derived, not from the sound philosophy of Christians, but from the Talmud; and in anatomy, particularly, I have been gravely told, that the number of the bones and their relative importance, is such, as the slightest knowledge of the facts of the case would immediately disprove. They feel the debasing and contracting influence of subjection, and this binds faster the shackles of Rabbinical ignorance and prejudice.

Their oppressed condition operates too, in another way, alike unfavourable to the reception of the Gospel. Being despised and considered wholly devoid of integrity, they are sometimes in a measure obliged to have recourse to dishonourable, and immoral means of supporting themselves. The moral sense is weakened and resisted. Being considered bad, they become so. Their code of morals is shaped according to their circumstances. And we know that practical disobedience raises a formidable barrier against the admission of right principles and Gospel truth. "If any man will do his

will, he shall know of the doctrine, whether it be of God," John vii. 17. What is the inference?—that if any man will habitually disobey God, he shall continue in ignorance of saving truth. Whatever, therefore, tends to immorality, tends equally to spiritual ignorance. In the same proportion as a man is sunk in vice, in the same proportion also is he sunk in darkness. The lower he descends into the filth of sin, the higher becomes that partition wall which shuts out the light of life from his soul.

Such are some of the internal difficulties, or the hindrances, interwoven, as it were, into the very constitution, habits, and condition of the Jews, which prevent (humanly speaking) their *immediate* conversion.

And to these may be added, secondly, impediments of an *external* nature, among which may be specified,—

First. The practical irreligion of the generality of those who follow other religious systems. What does a Jew see around him to shake his confidence in the faith of his ancestors? What to induce him to forsake the principles in which he has been brought up? In pagan lands he beholds idols of wood and stone, from the adoration of which he shrinks with just abhorrence and dread. Among Mahomedans he is treated with cruelty and indignity, which are more adapted to strengthen than to shake his attachment to the system of Moses. And does he see more to attract and convert him in Christian countries? The Jew, with all his disadvantages, possesses a characteristic shrewdness, and he is more likely to judge of Christianity from what he sees in the lives of its professors, than from what he reads



in the records of inspiration. It is one of his most common objections, that Christendom does not exhibit that peace, and purity, and happiness, which the Prophets have said should be enjoyed under the Messiah; and hence he fortifies his mind in the belief that the Messiah has not yet appeared. There is too much occasion for such a plausible error. Not to speak of the continual wars and national crimes, which blacken the page of history, consider in what form Christianity is presented to a Jew in the greater part of Christendom. Is it not pared down to a mere routine of forms and ceremonies? How assimilated is the Popish to the heathen mode of worship? If a Jew, who had lived at Rome when St. Paul was a prisoner and a martyr there, were now to revisit his former abode, what distinction, except in mere names, could he discover between the deities of the ancient metropolis of the world, and the sainted images, which now occupy the altars of that Christianised city? How little of the converting influence of Christianity would he observe, except in the many instances, which would strike him there, of its power to change heathen images of wood and stone into saints, and virgins, and martyrs of the cross? It is probable, too, that in many parts of the modern service he would observe a strong resemblance to that which had been celebrated in the temples of the ancient city. Certain it is, that all would appear to him to consist in outward shew, and to wear such a semblance of idolatry, as might well excite his determined opposition. Such is the impression made upon Jews by Romanism. They have a decided enmity against

idol worship. How can they distinguish between pagan and Popish idolatry? Must they not then identify Christianity with the worship of idols? Must they not feel themselves justified, yea, absolutely fulfilling a direct command, in rejecting such a religion as this? Nor has the treatment which they have received, and continue still to receive, from the Roman Hierarchy been such as to lessen the unfavourable influence of the ceremonies of the Papal worship. Persecution from that Hierarchy has ever been the lot of Jews. The visible head of the Christian church has been the head of all the horrors, which they have endured for so many centuries. To enter into particulars is needless; let it suffice to observe, that in the present day, Jews are the objects of utter scorn and contempt in Popish countries; and that at Rome itself, they are exposed to so many indignities, that many of them have removed to places where they might enjoy some exemption from the yoke of the oppressor.

But if we look at Protestant countries, we shall still see little of the genuine fruits of Christianity. Among ourselves even, how seldom does a Jewish eye behold a living example of the Gospel. Must not the imperfect observance of the Lord's day, or the open profanation of its sacred hours; the general pursuit of wealth, pleasure, and vanity; the frequent occurrence of crimes of the most notorious description; and various other facts, equally adverse to the spirit of the Gospel, impress the children of Abraham with the conviction, that, whatever the New Testament may inculcate, in most cases its instructions are ineffectual for the refor-

mation and sanctification of its followers? What *do* ye more than others? may too frequently be retorted by a Jew upon the person who would urge him to become a Christian. If, may he say, I am to become such a one as most, if not all, around me, what shall I be the better for the change? My present creed renders me as good as most of you, and what shall I gain by leaving the synagogue for the church? Thoroughly imbued as every Jewish mind is with the idea of the merit of works, and the rewardableness of human actions on their own account, such reasoning must strengthen considerably the innate prejudice of Jews against Christianity, and increase their unwillingness to become its professors.

This line of discussion might be pursued to considerable length; but enough has been said to show, that difficulties of a peculiar and powerful kind do exist in the way of the immediate general conversion of the Jews.

It is true, the power of Divine Grace is almighty, and God can in a moment, turn a *Jew* from the error of *his* way, as easily as one of any other nation. But ordinarily the Lord deals with us as we are, and therefore, humanly speaking, the conversion of a Jew would be effected gradually, and after much patient and persevering effort on the part of the instruments whom God employs for this purpose. In the case of a Jew, the enemy of souls is intrenched in an almost impregnable fortress. He cannot be expected to fall in a single skirmish. There must be all the exertion, and patience, and perseverance of a siege. One outwork after another must be taken;

one battlement after another laid low; and nothing but repeated and unwearied attacks, conducted under the guidance, and prospered by the strength of the great Captain of our salvation, can bring the poor, benighted, perishing Jew, forth from his strong-hold to bow before the cross of Him, who came "to seek and to save the lost sheep of the house of Israel."

Considering what obstructions are in the way of the truth, when it would enlighten a child of Abraham, I should doubt much the sincerity of any very sudden conversion. It is not to be expected that all the habits of life, all the impressions of childhood and youth, all those ideas and modes of thought and action, which have grown with their growth, and strengthened with their strength, should give way in a moment to the efforts of the most powerful and convincing minister or missionary. I wish to be understood, not of what God *can* do, but of what is most reasonable and Scriptural to suppose he *will* do in the use of the appointed means. To accomplish such a total change of sentiment, and to overcome so formidable a barrier of prejudice and education, must require considerable time and repeated exertion. The Missionary to the Jews has not to do with an unoccupied mind, nor with the glaring follies and unreasonable idolatry of mere heathens. The Jewish mind is pre-occupied with what he considers to be, a Divinely-revealed system of truth and morals. He founds his opinions, upon what we must allow to be the Word of Inspiration, and pleads on his behalf the strict and literal command of the true God. How much plausi-

bility, and even reason and authority (taking the Scriptures in a literal sense only, and considering one part separate from another,) is there in the argument for circumcision, and for the observance of the Jewish Sabbath? A Jew cannot be dislodged from these points, which he holds tenaciously, by any direct attack. His mind must first be led to see the temporary, and typical nature, and purpose of the Mosaic economy, and the accomplishment of its intention in the person and work of Jesus. He must be convinced of the Divine authority of the New Testament; and, in obedience to that authority must he bow, before he can admit the inutility of circumcision, and the alteration of the Sabbath. He can produce a *Divine* precept for his faith and practice, and to convince him that he is acting conformably to the will of God in abandoning what he conceives founded upon the Word of God, is an undertaking that requires much care, circumspection, faith, and perseverance.

If, therefore, the number of converts to Christianity from among the Jews equal not the ardent expectation of pious Christians, let not discouragement and lukewarmness possess their minds. God *has* given *testimony* of his presence and blessing. He *has* mercifully turned the hearts of *some* of his ancient people to the Saviour; and although we wish to see more of them brought into the fold of Christ, still let the measure of success already granted, stimulate to more persevering and zealous efforts for the removal of those obstacles, which keep the children of Abraham from believing in their promised Messiah.

Besides, the time in which we live should be considered. There is much reason to believe that we are now under the sixth Apocalyptic vial, vid. Rev. xvi. 12--14. The Euphratean river, i. e. the Turkish monarchy, is evidently being dried up and dissolved, and this for the very purpose of *preparing* the way of the kings from the East. It is then the season of *preparation* in which we live and labour. We are breaking the ground and sowing the seed, and we must wait "till the time of harvest," before the glorious result will appear. When the sixth vial shall have nearly, or entirely fulfilled its course, then will the conversion and restoration of Israel take place. The labour now bestowed will then appear, bringing forth fruit a thousand fold to the glory of God and the great joy of all his faithful servants. How *soon* that blessed era shall arrive we know not; but of this we may be *certain*, that "it is *near*, even at the very door."

No one can avoid the reflection, that the present day is teeming with extraordinary and most important events. The whole civilized world appears on the eve of some great change, and the wisest politicians seem lost in doubt and perplexity. To the Christian, prophecy supplies a clue through this labyrinth. He may trace the footsteps of his Lord, and even hear his monitory voice, "Behold, I come *quickly*." In his day of triumph, "Judah shall be saved, and Israel shall dwell safely," and the long benighted tribes shall believingly exclaim, "This is our God, we have waited for Him, and He will save us;" this is "the Lord our Righteousness." And

then shall they, who, like the holy Baptist, have been *preparing* the way of the Lord among his ancient people, see the fruit of their efforts, and receive the commendation of their Redeemer. Let us not, therefore, be weary in well doing, for in *due* season (and that season is known and appointed by God and is rapidly approaching,) "we shall reap if we faint not."

CHARLES.

October 8, 1828.

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ZECHARIAH'S PROPHETIC VIEW OF  
THE MESSIAH'S KINGDOM, AS DIFFERENTLY  
INTERPRETED BY A  
CHRISTIAN AND A JEW.

(Continued from page 454, vol. xiii.)

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*The Rabbi's Answer.*

As I conclude that the object of the Christian, who thinks he sees in this Prophecy a clear prediction of the coming of Jesus Christ, is to learn in what manner it is expounded by the Jews; it appears to me that the simplest way in which I can reply, will be to lay before him what I conceive to be the proper translation and interpretation. In doing this, it will be unnecessary to offer any further explanation or exposition, beyond what may be given in the form of comment on the translation; while he is at liberty to conclude with regard to those passages, where no comment or explanation is offered, not, assuredly, that I assent to *his* interpretation, but merely that I acquiesce in the reasons he assigns for my dissent, or that his anticipation of my argument has rendered its repetition superfluous, as is the case in verses 9 and 10. The following is my

mode of translating this chapter and expounding it:—

ZECHARIAH, CHAPTER IX.

Verse 1. *The burden of the word of the Lord on the land of Hadrach, and Damascus, his residence; for to the Lord (will be) the eye of man, and (particularly that) of all the tribes of Israel.*

This prophecy is directed against a king named Hadrach, and against Damascus his residence. According to some who have visited Syria, there is to this day, near the desert, a village bearing the name of that king, whose inhabitants assert that formerly a large district about it, that constituted a powerful kingdom, was called by the same name.

*For to the Lord, saith the prophet, will be the eye of man, agreeably to what he further declareth, that the extermination of the wicked will precede the turning to God, the eyes of the residue of man.*

Verse 2. *And also (on) Hamath which borders on her, (on) Tyre, and (on) Sidon, though she be very wise. Verse 3. And Tyre did build herself a strong hold, and heaped up silver as dust, and gold as mire of the streets.*

The burden of the Lord is also touching Hamath, which was bordering on the former; also Tyre, and Sidon, which thought herself very wise, yet her wisdom availed her nothing, as was also foretold by Ezekiel, chap. xxvii. ver. 32.

Verse 4. *Behold the Lord will make her poor, and smite her power in the sea, and she shall be devoured with fire. Verse 5. Ashkelon shall see it and fear; Gaza also, and*



*she shall be very sorrowful. Ekron also, for he (God) has made ashamed her expectation: and the king shall perish from Gaza; and Ashkelon shall not remain. Verse 6. And a foreigner shall dwell in Ashdod, and I will cut off the pride of the Philistines.*

All the foregoing is known from history to have been already accomplished, through the conquests of Alexander the Macedonian; who also destroyed the fleet of Tyre, and smote her power on the sea. Among others also, it is said, Ekron shall be very sorrowful, since her hope was blasted; Tyre, on which she solely confided, being destroyed.

*Verse 7. And when I shall have taken away his blood out of his mouth, and his abominations from between his teeth; then even he shall remain for our God, and he shall be as a chief in Judah, and Ekron like Jebusi.*

Now the prophet continues to predict, what is yet to be accomplished, that after their filth and pollution shall have been taken away, a remnant of them also will be to God; each of whom will not be inferior even to a chief in Judah, and Ekron will be in a manner as holy as Jebusi, which is Jerusalem. See Joshua, chap. xviii. ver. 28.

This, and all that is connected with it, to the end of the following chapter, may refer to a remoter period, to which the mind of the prophet was suddenly transported; or these events may have been intended, immediately after the overthrow of these nations, to have followed under one of the princes of Judah, who was already joined by a part of Epiraim, and the whole of whom would have been

gathered under his banners, were not this delayed on account of their having acted contrary to the will of God. For, that the promises of God are conditional, and sometimes delayed, if those to whom they were made render themselves undeserving of them, appears in many instances. See Zech. chap. viii. ver. 14—16. Jeremiah, chap. xviii. ver. 9—10. Among other instances, may be cited what took place with our ancestors, who went out of Egypt. The land of Canaan promised to Abraham (Genesis, chap. xv. ver. 16.) was again promised to them, even after their having worshipped the calf—Exodus, chap. xxxiii. ver. 1.—yet, for their frequent rebellions, was the fulfilment of this promise finally delayed to another generation. (Num. chap. xiv. ver. 23.) Nay, it even appears that it would have been retracted, or at least delayed many generations, but for the intercession of Moses. (Exod. chap. xxxii. ver. 10.) And, in like manner, may the fulfilment of these promises, and that of others, which follow, respecting the restoration of Israel be delayed, in consequence of the wickedness of our people, exciting the displeasure of the Lord.

*Verse 8. And I will encamp about my house (to protect) against an army, against one passing and returning, and no oppressor shall pass over them any more: for now have I seen it with my eyes.*

Now have I seen with mine eyes, means having graciously turned his particular attention to them, as is similarly expressed in Exod. chap. ii. ver. 25.

*Ver. 9. Rejoice greatly, daughter of Ziou, shout, daughter of*

*Jerusalem, behold thy King shall come unto thee just, and he being saved, humble and riding upon an ass, the foal of an ass.*

Verse 10. *And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off, and he shall speak peace unto nations; and his dominion shall be from sea to sea, and from the river to the end of the earth.*

Verse 11. *Also thou, by the blood of thy covenant, I have sent away thy prisoners out of the pit, wherein is no water.*

By the blood of the covenant, apparently, is meant that related in *Exod. chap. xxiv. ver. 8*. A pit without water means a land of captivity.

Verse 12. *Return ye to the strong hold, ye prisoners of hope, even to-day (I) declare (that) I will render double unto thee.*

The prisoners are to return and shelter in this strong hold.

Verse 13. *For I have bent Judah for me, filled the bow Ephraim, and raised up thy sons, Oh Zion! against thy sons, Oh Greece! and made thee as the sword of a mighty man.*

Judah and Ephraim are represented as warlike instruments in the hand of God, the sword, and the bow which he bends, and fills his hand with; similar to the expression in *2 Kings, chap. ix. ver. 24*.

Verse 14. *And the Lord shall be seen over them, and his arrow shall go forth as lightning; and the Lord God shall blow the trumpet, and shall go forth with the whirlwinds of the South.*

Verse 15. *The Lord of hosts shall defend them; and they shall*

*devour, and subdue the sling stones; and noisily drink (their blood) as wine; and they shall be filled as a bowl, as the corners of an altar.*

The prophet in derision here compares their enemies to sling-stones, contrasted with which in verse 16. that follows, Israel is compared to precious stones; and of whom it was before said that they were the sword in the hand of the Lord, to be filled with the blood of their relentless persecutors. See also *Isaiah, chap. xxxiv. ver. 6*.

Verse 16. *And the Lord their God will save them, his people as a flock, for as the stones of a crown shall they be glittering upon his land.*

Verse 17. *For how great is his goodness, and how great is his beauty! The young men he will make as fruitful as corn, and the maids as vine.*

#### *Remarks on the Rabbi's Answer.*

WERE I candidly to express my sentiments, I might say, perhaps, that the Rabbi's answer had disappointed me, being neither so full nor so forcible as I expected; but if he, as a Jew, be satisfied, it is not for me as a Christian to complain. There are, moreover, certain points of coincidence in our translation, in which the acquiescence of the Rabbi, as a distinguished Hebrew scholar, is truly gratifying; while there are also some points of disagreement, in which I am inclined to relinquish my own in favour of the Rabbi's translation. I propose briefly to advert to each; but there is one circumstance that first deserves to be noticed, and which,

however singular it may appear, might yet have been expected. It is this, that wherever I have ventured to differ from Christian commentators, there I am also at issue with the Rabbi. Now, having formerly stated that our received translation is chiefly founded on the Masoretic punctuation, which is Jewish, a coincidence was naturally to be looked for between the Jew's exposition, and that which is in a great measure borrowed from it. And accordingly such is the case, the Jew's exposition differing from that of our own commentators, principally on those points where the latter discover allusions to Christ. These, the Jew, of course, nowhere finds.

Now, what the Jew nowhere perceives, and the Christian only here and there, as it were incidentally, I maintain to be wholly and solely the subject of these chapters. This is, at least, a broad and well marked line of distinction: but here I unfortunately stand alone, having Christian as well as Jew opposed to me. Even the Jew allows that the subject of the latter part of this prophecy is the Messiah and his kingdom; but if Christ be the Messiah, as the Christian must admit, then is Christianity his kingdom, and the subject of the prophecy. So much for the state of the question.

The first point of disagreement between us is unconnected with the punctuation, and is one of little importance to the question, beyond what it may derive from the concurrence of my opponents. The Rabbi and Dr. Blaney agree in regarding Hadrach in the 1st ver., as the name of a prince, instead of a city or state. The Rabbi gives no authority for his opinion, and Dr. Blaney supports his by the

conjecture that Reliob, spoken of in 2 Sam. viii. 3, who is by Josephus named Αἶσος or Αἰαχός, may be the prince alluded to. Now since the avowed reason for resorting to this supposition is the want of a city of this name, I would venture to suggest, that Aradus bears quite as much resemblance to Hadrach as Αἶσος does; and to Aradus was annexed a considerable district of country, which was precisely the first conquered by Alexander, when he invaded Syria, as appears by the following citation from Quintus Curtius, lib. 4. cap. 1. "Aradus quoque insula deditur regi. Maritimam tum oram, pleaque longius a mari residentia, rex ejus insulæ Strato possidebat. Quo in fidem accepto, castra movet ad urbem Marathon." Aradus, like Tyre, was the daughter of Sidon, as stated by Strabo; ΕΥΡΙΣΤΑΝ ΑΥΤΗΝ ΦΙΛΙΠΠΟΣ, ὡς ΦΑΣΙΝ, ΕΚ ΣΙΔΩΝΟΣ. These then, are circumstances which add weight to the supposition that Aradus may be here intended; but still it is no more than conjecture, and as such, *quod valet, valeat*.

In the same verse, the Rabbi's rendering of מנחתו *his residence*, must, of course, stand or fall with the previous question, Whether Hadrach be the name of a man or a city? If it be that of a prince, whose residence was Damascus, I have only to observe, that no such person appears to have resided there at the time the prophet wrote, and this is the only time that can accord with the Rabbi's translation.

With regard to the last line of this verse, which the Rabbi renders nearly in the same manner as our commentators, *for to the Lord will be the eye of man*, &c. I can only say, that he does not appear to me

to have thrown any new light upon the passage, the sense remaining as vague and obscure as before. But let the reader judge for himself.

In verse 2d, the Rabbi agreeing with Lowth, renders תגבל as an active verb, "*which borders on her*," while Blaney, with me, makes it passive. If, by Hadrach, he intended the district of country extending inland from the town of Aradus, this would lead us directly to Epiphania, which was the lesser Hamath; and this expression might be meant to distinguish it from the greater Hamath, the modern Antioch; but the Rabbi does not acquiesce in this meaning of Hadrach; and, upon the whole, I see no sufficient reason to relinquish my own mode of rendering.

In verse 4. The Rabbi's translation, "*Behold the Lord will make her poor*," I certainly prefer to that of our version, namely, "*shall cast her out*;" but his explanation of the remainder of this verse, "*and smite her power in the sea, and she shall be devoured with fire*," appears less satisfactory than that of Dr. Blaney, which I have adopted from him. The Rabbi explains the accomplishment of this passage by Alexander's defeating the fleet of the Tyrians, and burning their city; but such an interpretation is hardly borne out by history, a few occasional skirmishes by sea, and a partial conflagration, after the city was taken, being the utmost that took place. And accordingly this verse has been otherwise explained by Lowth, who understands the "*smiting her power in the sea*," as referring to the insular situation of new Tyre; but Dr. Blaney, by a mode of rendering, fully warranted by the Hebrew text, applies these words to Sidon, where they re-

ceived their accomplishment in a manner strikingly peculiar. The difference of translation consists in reading—"For she (Sidon) has built Tyre, a fortress for herself," instead of "For Tyre has built a fortress for herself;" thus applying the expressions which follow to Sidon, instead of Tyre; which, however, is not thereby excluded from a full participation in the burden of the prophecy, evidently denounced against both. In regard to Sidon, the fulfilment was as follows:—When besieged by Artaxerxes Ochus, some years earlier than the siege of Tyre by Alexander, the Sidonians, lest individuals might be tempted to seek their personal safety by flight, and abandon the defence of the city, burned all their shipping in the first instance; and, when, by the cowardly treachery of their king, the enemy was admitted within their walls; they then set fire to their houses, and consumed their city, their families, their wealth, and themselves; no less than forty thousand perishing in the flames, according to Diod. Sic.: *φασὶ δὲ τοὺς ὑπο τοῦ πυρὸς διαφθεῖντας, συν τοῖς οἰκετικῶς σώμασι, γεγόνειν πλείους τῶν τετρακισμυρίων*. Lib. 16. cap. 45.

In verse 5. The fate of Gaza and its governor, who was dragged round the city by Alexander, in imitation of Achilles, though noticed by Lowth, is disregarded by Blaney, for what reason I know not, since this seems as well intitled to notice as any other literal fulfilment of prophecy.

In verse 7. The Rabbi's acquiescence in the meaning of the words, "*when I have taken away his blood out of his mouth and his pollution from between his teeth*;" as signifying, literally, the taking



away of sin and pollution, is highly important to the Christian exposition, for it intimates the first and greatest benefit we derive from the coming of the Messiah. That the Rabbi does not so understand it, as alluding to the remission of sins through Christ, is not to be wondered at; but it does seem singular that Lowth and Blaney should have disregarded or misunderstood so remarkable a passage, in the sense of which even the Jew acquiesces, though not in the application. יְבוּסִי, according to the Rabbi, means Jerusalem, that is, "*Ekron shall be as Jerusalem.*" Now the Jebusites were the original inhabitants of Jerusalem, it is true; but why the prophet should here use the word Jebusi for Jerusalem, and here only, is rather unaccountable, and I cannot but prefer the translation I have given.

In verses 8, 9, 10, there is no material disagreement between us either in the translation or the interpretation. Here Jew and Christian agree in applying these verses to the coming of the Messiah. The only question between us is, whether Christ be the Messiah, which the Rabbi, of course, denies.

Verse 11. In the words, "*By the blood of thy covenant,*" &c. it was not to be expected that the Rabbi would see any intimation of a covenant for the redemption of mankind, sealed with the blood of Christ; though we might have looked for it in Dr. Blaney. The application of this and the two preceding verses to Christianity, was so clearly perceived, and so ably expounded by Lowth, that we only wonder he should have confined that view to these three verses, considering them as a digression, when by extending the

same principle of interpretation to other parts of the prophecy, he might have found a clue to the solution of many difficulties. The want of this clue obliges Dr. Blaney to come to the same conclusion as the Rabbi, that the remaining part of the prophecy is still unaccomplished; a conclusion which I am compelled most strenuously to oppose. To the Jew, the suspension of the fulfilment of this prophecy would be almost equivalent to that of all others; for the Messiah's kingdom is alike the subject of all, and if this one be unaccomplished, then must they all be so. To the Jew then, I would say—Is this consonant with the previous ordinations of God in the government of the world, to leave an interval of more than two thousand years, without the fulfilment of prophecy, which is to mankind, the most convincing of all proofs of his Divine superintendence and controul over human affairs? To Dr. Blaney, on the other hand, who conceives that "since our Saviour's appearance on earth, nothing has happened to the Jewish nation in any degree answerable to what is here predicted; no return from captivity, no victories, no successes," &c.; to him I would say, why may not "*the children of the promise*" be here included as well as "*the children of the flesh*?" The first Christians were Jews, the apostles and disciples were Jews, while the converted Gentiles were no less styled, "*Israelites by adoption*;" and so they are continually called in prophetic language. If then the terms, "*Sons of Zion*" and "*Israel of God*," be *not less* applicable to those who received Christ for their Messiah, than to those who rejected him; we cannot surely say

with Dr. Blaney, that there have been no return from captivity, no victories, no successes, since the coming of Christ; for it will hardly be maintained that redemption from the bondage of sin is no return from captivity; that the triumph of Christianity over paganism is no victory, and the rapid propagation of the Gospel no success.

In verse 12, "*The strong hold*," which is evidently the same as the prison-house, called in the preceding verse, "*the pit without water*," and which the Rabbi allows to be a state of captivity, is here, somewhat abruptly, transformed into a place of shelter and protection.

Verse 15. The Rabbi's idea, that the prophet here uses the term "*sling stones*," in derision, as an appellative for the enemies of Israel, while he applies to themselves, in the next verse, the term "*precious stones*," appears to me, I must acknowledge, somewhat novel; and as I dispute that translation of the next verse altogether, so I cannot acquiesce in such an explanation of this. With regard to the rendering of *הָאֵל* in the same verse, which I have considered as the personal pronoun, "*they*," instead of the verb "*to make a noise*"—I believe the Rabbi's, upon re-considering the passage, to be the more correct translation.

But these verbal differences, however they may interest the Hebrew scholar, are of trivial importance, as regarding the grand question between us, namely, whether the accomplishment of the predictions contained in this chapter, ceases before we arrive at verse 9, which is admitted to announce the coming of the Messiah. Upon this point, then, I plead the

general issue. If I succeed in shewing that every part of the prophecy in the following chapters, as well as the present, has been clearly accomplished in the leading events of the history of Christianity, I gain my cause. If I fail to do so, let the verdict go for the Jew.



DANIEL VII. 14. HARMONISED WITH  
REV. XIII. XIV. AND XVII. XVIII.  
AND XIX.

DAN. vii. 1. In the first year of Belshazzar, king of Babylon, Daniel had a dream, and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters.

2 Daniel spake and said, I saw in my vision by night, and behold, the four winds of the heaven strove upon the great sea. (Rev. xiii. 1.)

3 And four great beasts came up from the sea, (Rev. xiii. 1.) diverse one from another.

4 The first was like a lion, (Rev. xiii. 2.) and had eagle's wings, and I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given unto it.

5 And behold, another beast, a second like to a bear, (Rev. xiii. 2.) and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it, and they said thus unto it, Arise, devour much flesh.

6 After this, I beheld, and lo, another like a leopard, which had upon the back of it four wings of a fowl, the beast had also four heads, and dominion was given to it.

7 After this I saw in the night visions, and behold, a fourth beast, (Rev. xvii. 8.) dreadful and ter-

rible, and strong exceedingly, and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it, and it was diverse from all the beasts that were before it, and it had ten horns. (Rev. xiii. 1. xvii. 12.)

8 I considered the horns, and behold there came up among them another little horn (Rev. xiii. 11.), before whom there were three of the first—eastern—horns plucked up by the roots, and behold, in this horn were eyes like the eyes of a man. (Rev. xiii. 11.) and a mouth speaking great things. (ver. 13. Rev. xiii. 15.)

9 I beheld till the thrones were set, (Revelation xiv. 5.) and the Ancient of days did sit, (Rev. xiv. 1. xvii. 1.) whose garment was white as snow, and the hair of his head like the pure wool, (Rev. xiv. 1.) his throne was like the fiery flame, (Rev. iv. 5.) and his wheels as burning fire.

10 A fiery stream issued and came forth from him, (Rev. xiv. 9, 10.) thousand thousands ministered unto him, (Rev. xiv. 1.) and ten thousand times ten thousand stood before him. The judgment was set, and the books were opened. (Rev. iv. 1. vi. 1. x. 4—11. xvii. 17. xx. 12—15.)

11 I beheld then, because of the voice of the great words which the horn spake, I beheld even till the beast was slain, and his body destroyed and given to the burning flame. (Rev. xiv. 10, 11. xviii. 1—3. xv. 2. xix. 3.)

12 As concerning the rest of the beasts, they had their dominion taken away, (Rev. xiii. 8.) yet their lives were prolonged until an appointed day and time (Rev. xiv. 7.)

13 I saw in the night visions, and behold, one like the Son of Man, (Rev. xiv. 14. xix. 11, &c.)

came with the clouds of heaven, (Rev. i. 7. x. 1.) and came to the Ancient of days, and they brought him near before him.

14 And there was given him dominion and glory, and a kingdom, that all peoples, nations, and languages should serve him: (Rev. xiv. 14—16.) his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. (Rev. xv. 4.)

Rev. xv. 1. And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues, for in them is filled up the wrath of God. (xiv. 10.)

2 And I saw as it were a lake—Hyalin, (see חַיָּל in Parkhurst, and ἁλς in Greek,) ice may be intended,—filled with fire, (xiv. 10, 20.) and them conquering from the Beast, (xiv. 7.) and from his image, (ix. 20.) and from his mark, and from the number of his name, (xiii. 16, 18. xiv. 1.) stand on the sea Hyalin, (xiv. 20.) having the harps of God. (xiv. 2.)

3 And they sing the song of Moses the servant of God, (xi. 8, 11, 12. xiv. 3.) and the song of the Lamb, (xiv. 6.) saying, Great and marvellous are thy works, Lord God Almighty, just and true are thy ways, thou king of saints. (Dan. vii. 14.)

4 Who shall not fear thee, O Lord, and glorify thy name, (xiv. 7.) for thou only art holy, for all nations shall come and worship before thee, for thy judgments are made manifest. (x. 7. xi. 8, 13. xiv. 7. xvi. 17. xvii. 17. xix. 3. xxi. 6.)

The above harmony needs no comment. I have only to add, with my most sincere prayer for those who are now hesitating whether they shall dare or not to

come out of the burning lake of the winepress, the following warning, by Dr. Doddridge, occasioned by the voice of the third angel in Rev. xiv.

When I seriously reflect on this text, and how dreadful the force of it lies against those who, contrary to the light of their consciences, continue in the communion of the Church of Rome, for secular advantages, or to avoid the terror of persecution, it almost makes me tremble; and I heartily wish that all others, who connive at those things in the discipline and worship of Protestant Churches, which they, in their consciences, believe to be sinful remains of Popish superstition, would seriously attend to this passage, which is one of the most dreadful in the whole book of God, and weigh its awful contents, that they may keep at the greatest possible distance from this horrible curse, which is sufficient to make *the ears of every one that hears it tingle*. Compare Jer. xxv. 15, 16. How soon the words of God may be fulfilled by the preaching of the Gospel to

all nations, and the dreadful end here described arrive, no mortal can tell; but this we know, that when the work of the Missionaries shall be completed, *Fuit Roma*, Rome is no more; and that the winepress here described is deeper, by many degrees, than the grave; and that the eye of Him who is now approaching in the cloud, shall then look heaven or hell into all men, according as they have obeyed or neglected the warning of the Angel having the everlasting Gospel to preach to every kindred, tongue, and people. Come out of Babylon, then, my people, saith your God, lest you be partakers in her sins, and receive of her plagues. Babylon even now gnaws her tongue in flames, the subterraneous fire preys on her entrails. The revolutionary volcano has been quenched for a moment by torrents of her blood; but ere long, in one hour, shall all her plagues come; when repentance will be unavailing *for ever and for ever*. O Lord, take not thy Holy Spirit from us!

TEXTUARIUS.

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## PROCEEDINGS OF THE LONDON SOCIETY.

### GERMANY.

#### EXTRACTS OF LETTERS FROM MR. C. G. PETRI.

Mr. C. G. PETRI has continued his Missionary labours during the present year, and we have before us his letters of different dates. We proceed first to notice his letter, dated Detmold, April 24, 1828, announcing the baptism of two Jewish children, whose father also, is about to be baptized shortly.

In my last journey to Minden and its vicinity, I visited the Members of the Royal Prussian Government in Minden. The President and one of the Directors of the Government have joined our Society as Honorary Members. I was kindly received by them all; and, no doubt, this will have a beneficial influence in giving my mission importance with others. In the course of my journey, I attended on Easter Sunday afternoon the baptism of two Jewish children, belonging to the same family to which I have preached Christ as their Saviour and



Redeemer for the last twelve months. The eldest of these children, a girl of thirteen years of age, seems to have received deep impressions. She associates very much with pious Christians, whose meetings she frequently attends, and in the week previous to her baptism, she was often, and much in prayer. The apparent and lively joy of these children at their baptism, made a sensible impression on the numerous congregation which had assembled. They received their first knowledge of Christianity in the Christian school of their place, to which their father had sent them for years. When I first became acquainted with the family, and found them willing to hear concerning the Gospel, I laid before them the first principles of Christianity; God in Christ reconciling sinners to himself. Through my continued visits, and by diligently reading the New Testament, the grace of God was made effectual on the hearts of these children, and they earnestly desired to be baptized, to which the father gave his consent. Some days before their baptism, a nominal Christian, (which Christians, alas! by their walk and conversation, are great obstacles to the conversion of the Jews!) said to their father, "Bad Jews only embrace Christianity." This so much affected the good man, who, according to my assured conviction, is perfectly sincere in his intention to embrace Christianity, that for a time he would not allow his children to be baptized. But the children began to weep, and did not cease praying and intreating their father, till they obtained from his own lips his approbation of their receiving baptism. This the father himself told me; and he now, through the instrumentality of his children, is increasing daily, in the knowledge and love of Christ. He will not, he says, publicly embrace Christianity till he is fully convinced of every one of its truths. But as his education was neglected in his youth, and he can read neither Hebrew nor German, he does not make so rapid a progress as his children did in the knowledge of the truth. His sincerity, however, and his love to Christ and his Gospel, and this daily

hearing of the New Testament, read by his children, lead us to hope, that through Divine grace, he will soon attain to a lively and experimental knowledge of Christianity. I recommend the father as well as his children to your prayers.

In addition to this pleasing account, we have that of another family, the two parents, and their son, who are also preparing for baptism.

Another promising Jewish youth, of a very respectable family, will, in a short time, be received, as I hope, into the Church of Christ. The grace of God has been powerful with the parents of this youth also; and they, together with their son, propose becoming members of Christ. The father has a clear knowledge and conviction, but the mother has not entirely given up her Jewish prejudices. When I proceed on my journey in the beginning of May, I intend to stop with this family a few days, and trust I shall have to communicate a pleasing result.

In his next letter, which bears date the 3d of July, Mr. Petri states the general result of his visits to different towns. Every where the truths of the Gospel appear to be making progress, and the hearing ear and understanding heart are found with many.

In L., where I formerly mentioned that the Jews appeared inclined towards Christianity, I went to the synagogue, in hopes of preaching; the younger part of the congregation wished it, but the leader of the synagogue refused: nevertheless, after they had finished their worship, I was permitted to address those who remained to hear me. One family has declared that they will shortly have all their children baptized.

In another town which I visited, I was told by the minister, that a Jew was about to embrace Christianity; I went to him, but I found him without that knowledge which cometh

of God, leading to redemption, and to holiness. After I had explained the subject to him, he conducted me to the synagogue, where I had a long conversation with the Rabbi, relative to the kingdom of God. Our conversation, which commenced in the presence of two only, was afterwards continued in the presence of all the Jews of the place, who met for prayers; and the Rabbi acknowledged before them all, that according to Moses and the Prophets, Jesus of Nazareth must be the Messiah. This gave great offence to the obdurate Jews, but many hearkened to the word of truth; and with them, it will doubtless prosper, and will lead them to further inquiry. On taking leave, the Rabbi wished success to my labours.

In the town of E., where there are several proselytes under instruction, I addressed a meeting both of proselytes and Christians; and made such an impression upon the former, that they told me the following day, they had shed tears the whole night. I do not mention this fact as boasting of my own powers, for, indeed, I had not prepared my discourse on that occasion, but as an instance of the mercy of the Lord. It was not my speaking, but his Spirit that moved the hearts of my hearers. From another town where I also addressed a congregation, I received after my return to this town, a very pleasing account in a letter from a Christian friend. "The word of the Lord," he writes, "has not been spoken in vain;" but has made a deep impression upon many.

In a village where I again spoke to a Christian congregation, to which the Jews also had been invited, I found many of them in attendance. I have made new acquaintances with Jews upon this tour, amongst whom there are two families and two youths, ready to embrace Christianity. One of the latter has obtained so clear a knowledge of Christianity, that every one who hears him speak upon the subject, is surprised.

In the county of Mark, where a provincial synod of the clergy is annually held, I waited upon the President, who promised to call the attention of

their next synod to the subject of the conversion of the Jews. But it is the Lord alone who prepares the path; "Neither he that soweth, nor he that reapeth" can prevail, for it is "God who gives the increase." We therefore pray the Lord of the harvest, to look upon the people of his covenant. May the light of Jesus Christ shine upon them! Amen.

On the 4th Sept. Mr. Petri writes again from Detmold, and he first speaks as follows of the father of the two children whose baptism he mentioned in his letter of the 24th April.

In my late Missionary tour, I visited the father of the two children, who gained such a knowledge of Christianity during their attendance at a Christian school, that the heart of their father was sensibly affected. The children made a public confession of their belief, in the presence of a numerous congregation on Easter Sunday, and I had the pleasure to be present. The father, who is quite convinced of the truth of Christianity, would have been baptized himself long ago, had not some Quakers, who reside in his neighbourhood, and whose meeting he attends, dissuaded him from the ceremony of baptism. I showed him from the Scriptures, that baptism was commanded by Jesus Christ himself, and had been observed by the apostles, and was also necessary for him as a sign of his entering into the covenant of Jesus Christ; and that baptism by water does not exclude or oppose the baptism by the Holy Ghost; the latter not being the work of man, but of the Lord alone, from whom it proceeds. I observed, that God promises, in answer to prayer, to pour out his Spirit upon us, that we may thereby be sanctified, and be enabled to lead a holy life.

Our readers will be rejoiced to find, by the next extract, that the number of Jewish baptisms still increases.

In the town of L., where I formerly met twelve persons who had been con-

vinced of the truth of Christianity, a family of five persons was baptized a few weeks since. It is about three years ago that I preached the Gospel to them, and I am persuaded no worldly interest moved them to embrace Christianity. The father of the young man, who received Christian instruction for some time from one of our directors here, is to be baptized soon, with three of his children. He has delayed it hitherto, in consequence of the opposition and obstinacy of his wife; but he is now determined to wait no longer, and to follow the words of Jesus, "Whosoever shall confess me before men, him will I confess before my Father who is in heaven."

A few days ago I received a letter, containing a confession of Christian faith from a proselyte. It may, perhaps, be interesting to your Committee. I therefore send it.

We close our extracts with this short narrative of the life and baptism and confession of faith of a Jew, named A. Severin, written by himself, and sent by him to Mr. Petri.

*"Dusselthal, Aug, 23, 1828.*

"Beloved friend in Christ,

"Whilst my long silence might have appeared to you somewhat strange, the present letter, I hope, will be the more acceptable to you, when I inform you that I have, through Divine mercy, arrived at that point which we have long been aiming at, namely, my baptism, which took place on the 3d of the present month, by the Rev. Mr. Gesselmann, after I had been previously instructed in the doctrines of Christianity by the preacher, Mr. Strehle, who is not yet in holy orders. I confessed before the congregation what I believe and hope, and related how wonderfully our heavenly Father had led me to himself through his beloved Son. A copy of my statement and of my confession of faith I now send you. Pray with me, dear friend, that in me also the promise may be fulfilled, that those of his people who acknowledge him, the Lord Jesus will not forsake."

### *The Life of A. Severin, a Proselyte.*

I was born, anno 1803, at Hamburgh. My father, J. Severin, was a merchant, and I was brought up to follow the business. I lost my mother when I was yet a boy, and afterwards, when I likewise lost my father, my uncle took me to his house, and behaved to me like a father. I went afterwards to London, where I stayed three years, and returned to my uncle, at Hamburgh, who received me gladly. I continued some years with my uncle, and felt quite happy, when I received a letter from a relative at Mailand, who informed me that he had embraced Christianity, and found happiness he had never before felt. He invited me to come to him, that I also might be made happy like himself. After a long debate with myself and my sister, I resolved to leave my native country, and go to Mailand to be baptized; and having travelled for some time, I arrived at Dusselthal, where I was informed of the then existing establishment for adult Jews who wished to embrace Christianity. Desiring to get acquainted with that establishment, I applied to the Count von der Recke, and although I found in him a noble minded and religious man, and one who spoke to the heart, nevertheless, I could not bring myself to resolve upon baptism immediately. When I returned to my lodging, I was seized with much uneasiness of mind, and I resolved to go to Elberfeld to acquire some knowledge of Christianity. I went to Mr. Gassel, at Elberfeld, and he took me to the Missionary, Petri, who happened to be in that town. I remained with him a few days, and learned, during that time, that Jesus Christ was the true Saviour, of whom the holy men of God did prophesy; that the New Testament is only the fulfilment of the Old, and that rest and salvation are to be found in Jesus Christ alone. My mind being thus refreshed and strengthened, I returned to Dusselthal, to make myself better acquainted with my Saviour, and finally become his in holy baptism. For my subsistence I learned the trade of a painter and glazier. Through the



nstruction I received, as well as by my own application, I learned that Jesus Christ is the only one in whom men can be saved, and that whosoever believes in him and loves him, will have eternal life; that he was my redemption, justification, and sanctification; and, lastly, that he must be all in all in us, and we in him. O what mercy has the Lord shown me, a poor corrupted sinner! in making me acquainted with this truth, that through him alone I may be cleansed from my sins; and that by baptism I may be received into his congregation here upon earth, and into the hope of life eternal, where peace and happiness for ever reign.

O Lord and Saviour Jesus Christ! may I, through thy mercies, be enabled to acknowledge thee alone, as the only true Saviour, until the end of my days! May my brethren according to the flesh experience what I now do! May the Lord God clear away the scales from their eyes, that they may see, and that all Israel may come in! May that promise soon be fulfilled!

### *Confession of Faith.*

I believe that there is one God, who created all things, the visible and invisible, heaven and earth, angels and men. I believe that all which was created by God, was in the beginning good, beautiful, and perfect. I believe that God created man in his own image and likeness; but man did not withstand temptation, but was deceived and led astray from his God and Creator, whereby he brought himself and his posterity into darkness, and death, both bodily and spiritual, wherein he must languish and perish, unless there is found a Redeemer for him. I do further believe that God took pity on the fallen human race, and sent his only begotten Son, the Lord Jesus Christ, to redeem the whole world. I believe that Jesus Christ took flesh, and dwelt amongst us, fulfilled all the commandments of God, and took upon himself our sins and curses, and that by his obedience and humiliation, by his life, sufferings, and death upon the cross, he has wholly conquered death, the world, hell, and the devil, and has

purchased an everlasting salvation and justification for fallen man: so that "every one who believes in the Son of God shall not perish, but have eternal life; for God sent not his Son to condemn, but to save the world." I believe that the pouring out of the Holy Ghost is wholly to be ascribed to the merits and intercession of Jesus; and that every one who believes, receives, in answer to his prayers, the Holy Spirit, which leads the believer on earth to holiness, to overcome the evil one, and to practise that which is good. I believe that Jesus Christ has instituted here upon earth an holy apostolical Church, an holy congregation; and that the same does still continue; and I now desire to become a member of it, and to live and die therein. I believe he has intrusted to that Church, as his bride, the Old and New Testaments, together with other means of grace for useful purposes, and exhortation. I believe that the Father has given all power in heaven, upon earth, and under the earth, to his Son Jesus Christ, and that he will come again to judge the living and the dead. I believe in the communion of saints, in the forgiveness of sins, in the resurrection of the body, and in life everlasting.

In this faith, which I hereby openly confess before God and this congregation, of my own free will, and without compulsion, I promise, by the assistance and grace of God, to live and to die.

May God, the Father of our Lord Jesus Christ, and He who saveth sinners, support and assist me herein! Amen.

### NETHERLANDS.

EXTRACTS FROM THE JOURNAL OF  
MR. C. W. H. PAULI.

MR. PAULI having passed some time in the Society's seminary, was, after due examination, sent forth in May last, on probation, as a Missionary to the Jews in Holland. He has there been en-

gaged with a proper mixture of prudence and zeal, in endeavouring to get access to his brethren, and, under the Divine blessing, a door of usefulness seems to be opening before him. He has transmitted a journal of his proceedings, from which we shall insert such extracts from time to time as we think will prove interesting to our readers. Those which follow, and which are taken from the commencement of Mr. Pauli's journal, will tend to make our readers acquainted with the turn of the writer's mind.

*May 25, 1828.*—When I set my foot on board the vessel that was to bring me across the ocean, I asked myself, "What have I to do here, where I shall spend a part of my life, if God should spare it a few hours longer?" The answer I gave myself was this: "First of all to pray, and, secondly, to preach; and then, if I should find well disposed Christians here on board, to try to gain them for, or, if already engaged in our cause, to encourage them, or to seek encouragement from them."

I endeavoured to pour out my heart in secret prayer before God, and when I prayed for my benighted brethren, I felt more than ever the reaction of it in my heart. O Christian! nothing is sweeter than the blessings we are favoured with, when we are praying for blessings for the Jews. I cannot sufficiently express what I felt when I prayed: "O Jesus, thou Son of David, take the sceptre of mercy in thy hand, and command that the cloud of darkness which hangs over Israel may be dispelled, that the light of thy truth may shine into their hearts, and kindle in them a flame of faith, that they may look upon thee with weeping and mourning, and be saved with thy everlasting salvation," &c. &c.

I then went about among the passengers, and soon found some Jews very busy about their luggage; all of them were English Jews. Some of them returned on shore, and with three who remained, I entered into a

friendly conversation, which after a little while turned upon religious subjects.

One of them was a complete Deist, and evinced great levity. I became graver and graver, and having shewn him the dangerous state he was in, I added, "Supposing it should please God, that all of us, or you alone, should be called into eternity; would you not in your last moments, if any time of reflection should be granted you, would you not then bewail of having let slip your time of probation; would you not then desire that God, who waits to be merciful, and would not the death but the life of a sinner, that that God, I say, would be merciful to you?—I know you feel it; you are convinced in your heart that the state which you are in, is far from being that which it ought to be, when death shall come to separate you from the scenes of your life, which is stained with sin; and at which time your immortal soul must stand before the tribunal of an all just Judge," &c.

*He.* I hear, Sir, you are a Missionary.

*P.* Yes, I am a Missionary, i. e. a man sent to you by God, through the instrumentality of pious and excellent men, to declare to you and to every living creature, the message of Almighty God, who has said, "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?"

*He.* I will have nothing to do with you.

*P.* That is to say, I will have to do with myself, but not with God and with his everlasting truth; that is to say, I will have to do with my sins, and not with holiness; that is to say, I will have to do with Satan and with the hardness of my heart, and not with Jesus of Nazareth, and with repentance and faith.

I had scarcely uttered the name of our blessed Saviour, when my Jew and another ran to the other side of the deck in very great rage; a third, a

youth of about seventeen or eighteen, remained. After a little while he said, "I fear, my dear Sir, all labour is lost with these men, they are very hostile to Christianity. I have lately attended the Meeting of the London Society for Promoting Christianity among our nation, and I was much struck with the affectionate address given to a number of Jewish children by an old and a very venerable looking Gentleman. I thought I heard my forefather Elisha. Since that time I have felt a great desire to become acquainted with those doctrines, which the Christians maintain are revealed in the Bible; but I had partly no opportunity; and partly the fear of my uncle, one of these two Jews, kept me back.

P. Seek to get an Old and a New Testament, and read both with prayer to Almighty God that he may enlighten your eyes, and lead you by the **רוח הקדש** (Holy Ghost) into all truth. Here are a few tracts, read them with great attention, and when you come back to England, go to the Rev. Mr. Hawtrey, and he will, I am sure, give you any assistance in his power.

He took the tracts with the most visible signs of sincere gratitude. The other Jews did not lose sight of him, and called him away.

In the morning he came to me, complaining that his uncle had taken away the tracts and thrown them overboard; I gave him others, and he was very glad; he said, "He shall not see these, I will hide them better."

Alas! I could not find again any opportunity to converse with this very promising young man, as the other Jews would not lose sight of him.

*Rotterdam, May 26.*—Blessed be God, that I am feeling to-day my complete nothingness in the sight of Jesus, and a great desire to be continually in prayer—prayer which unites heaven and earth—man with God—the penitent sinner with Jesus, his Saviour. Prayer is the very breath of a Christian; as soon as it departs from him, he dieth; it is the cordial for his fainting heart; the channel by which

he receives the living water. Could I but always pray, I should keep Satan continually trembling.

I have seen to-day Mr. M—, one of the Directors of the Dutch Missionary Society for the Heathen. After having given him a short description of the excellent Missionary spirit prevailing among the English Christians, and of the flourishing state of the Societies in England; he congratulated me on my going out for a Society "so remarkably distinguished (as he expressed himself very truly) by incomparable love and zeal for promoting the glory of Christ among God's ancient people, the Jews." I replied, "I am much obliged for your kind wishes," &c. but, my dear Sir, I want more from a man who loves Christ, who is a friend of Missions, than his good wishes, if ever so heartfelt and sincere. I want that he should join me. And may I presume, dear Sir, candidly to tell you, that I am rather surprised to hear, that in this country, where there are different religious Societies, that there is no Society for my unfortunate nation. My surprise is so much the greater, when I consider, that while the Lord has put it into the hearts of his people in this country to preach the Gospel to every creature, the poor Jew is excluded, as if he were not a creature of God."

Mr. M. We, Dutch, leave the preaching of the Gospel to the Jews to the English.

P. Would you like to see one part of the Church of God fulfilling one of his positive commandments, and another part the rest? Is not that commandment, "Preach the Gospel to every creature," given to the whole Church, and to every individual believer? You will understand what I mean.

Mr. M. I understand you. Yes, that commandment is given to the whole Church. But here in Holland, we think that the time for the Jews is not yet come. First the fulness of the Gentiles must come in, and then Israel shall be saved.

P. I beg your pardon, Sir, you leave out a little word which is of



great moment. The Apostle said, "And so ALL Israel shall be saved." Certainly the time when Israel and Judah as a nation shall be saved, although very nigh, is not yet come, but the time when the remnant according to the election of grace shall be saved, is come since the time of our blessed Saviour. The holy duty of the Church of God is to preach the Gospel to the Jews, and not to doubt, for the time is come, fully come, that the Lord is gathering in Israel one by one. (Isa. xxvii. 12.) O permit me to beg of you, for my poor brethren according to the flesh, to arise also and to give Israel some of the crumbs of your table; to imitate English Christians, and to "send the light and the truth which you once have received from the Jews, to the Jews; for salvation is of the Jews."

Mr. M. I am very glad to find you engaged with your whole heart in the cause you have embraced, and I hope to see you again.

We parted like old friends, and I trust that this dear man will not in this business be like Felix, when he felt the power of St. Paul's words in his conscience.

May 28.—To-day I have seen several Jews, whom I found very willing to receive tracts, but very unwilling to enter into any religious conversation.

I came to the house of a Jewish schoolmaster, whom I found to be a well informed man. He asked me, "Do you come from London?"

As I could see that he seemed to know that I was a Missionary, I answered, "I come, Sir, from the Mosseltrap," the name of the street where I am lodging. He smiled, but continued to be very polite. After a little while, he asked me again, "What news do you bring us?"

P. Glad, and nothing but glad news; viz. I declare to you and to all Israel the end of our long and painful captivity; for your bonds are heavy, the fetters intolerable, and the prison-houses full of infectious air. But the doors are opened, and every one can go out free.

He. I am curious to hear what you

mean by this; for certainly there is no country in the world where we enjoy greater liberty than here in Holland.

P. Although, my dear friend, you enjoy here in this country, great civil rights and liberty, yet you are, alas! greater slaves, and in harder bondage, than perhaps any other Jews in a less free country, under a less liberal constitution; because the bondage of a wilful ignorance of the only and true way of salvation, is, no doubt, the heaviest yoke man can be placed under. (He appeared displeased, but permitted me to go on.) We are sinners by nature, consequently slaves; we are sinners by practice, consequently slaves; we have broken the holy laws of God, consequently are under his curse. We thought to make ourselves free in departing from his statutes, consequently we became the bondmen of Satan. Oh unhappy, thrice unhappy man! Under the wrath of God, and no sacrifice to propitiate; no altar to burn sweet incense upon; no High Priest to intercede and to lay his hand upon the head of the goat, and to confess the sins of the people, and thus to make an atonement.

He. As we do not have these things now, prayer, repentance, and almsgiving are quite sufficient.

P. Without blood there is no remission of sin; it is written כִּי הַדָּם הוּא בִּנְפֵשׁ יִכְפֹּר (for it is the blood that maketh an atonement, Lev. xvii. 11.) Those three things which the Talmud counts sufficient, are but, as it were, borrowing from God and never paying; there is no scriptural ground to support this Rabbinical doctrine.

We agree, my friend, that we are guilty in the sight of a just God; we agree that we are guilty by nature and by practice; and, I hope we agree also in this, that without sacrifice we cannot obtain the favour of God; but let us see whether we do not also agree in this, that God in his infinite wisdom and love to man has found out a way, by which he could execute his perfect justice, and yet not destroy us according to our desert. Let

us see, I say, whether we do not agree in this, that Messiah maketh an atonement for our sins, and bringeth in an everlasting righteousness. Is not that promised Messiah already come?

*He.* In this, that the Messiah is already come, we do not, and we never shall, agree. And now, I have enough, good-bye, Sir, here is the door.

*P.* I thank you, my dear Sir, for your kindness; although I am short-sighted, I can find the door when I shall want it. (I did not take any notice of his "good-bye," I was already used to such good-byes in London.) What are your objections? For no man of sound mind rejects a thing without having good reasons for doing so.

*He.* My objections are too many, to be able to state them all in ten years. I say, once for all, your Jesus was not the Messiah.

*P.* This is an assertion, and no objection.

*He.* If you will then hear an objection, I will give you one. If he had been the Messiah, Israel would not be scattered all over the face of the earth, but they would live in peace and prosperity in their own land.

*P.* Your being scattered is no proof against, but for his Messiahship. Your being scattered among all nations, is the just punishment of God predicted by the Messiah. God had already, through Moses, threatened you, if you should reject the Prophet whom he would raise up. He said, "Whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him;" and he has required it of the whole nation, for the whole nation would not hearken unto him. That Jesus was the Messiah, he proved by his miracles, by his suffering for the sins of the whole world; by his death; by his resurrection; and by his ascension.

The Jew began to cavil and to blaspheme, for which I reprov'd him; leaving him with these words: "You do not cavil at the words of a man, but at the word of God, whose counsel you have now heard, and you are with-

out excuse. I am clear of the blood of your soul, it is now upon yourself.

*May 29.*—Mr. Stockfeldt came this morning unexpectedly from Amsterdam, whither I sent yesterday a letter to him, acquainting him with my arrival in Rotterdam between twelve and one in the morning.

Like as Nicodemus came by night to our Saviour, for fear of the Pharisees, so came the schoolmaster above-mentioned, this evening, about ten o'clock to me; and with peculiar delight do I now write down the conversation I had with this Nathanael.

As soon as he had entered the room, he said, "I consider you as my friend, therefore I shall openly and candidly speak to you on the great subject of religion. "I have always believed," he continued, "that the morality Christianity teaches, is far superior to that of the Jewish religion."

*P.* True, very true; but to be enabled to live up to this standard of morality—and this, we must, if we profess to be Christians—it is necessary to be born again; it is necessary that a great change in our feelings, in our principles, in our thoughts, and pursuits should take place; we must become *new* creatures; we must be born of the Spirit.

*He.* I have spoken already a great deal on this excellent doctrine of regeneration, with my friend, Mr. R—, and wish to speak with you about Jesus, whom I still doubt to have been the Messiah.

*P.* What are your reasons to doubt a truth so plain?

*He.* His Divinity; or, I should rather say, that the Christians worship him as a God.

*P.* If this is your only reason against embracing Jesus as your Messiah, I hope, by the blessing of God, that this your difficulty will soon vanish, although very great, sinful, and a hindrance to your salvation. Pray to Almighty God for faith, and look into the Bible with a prayerful mind to the God of our forefathers, and do not harden your heart against belief. Never, I must add, before we go further, never depend upon



your understanding, for this can and does deceive us very often; only open your hearts, that faith may enter; for whilst we are here confined to this earthly house, we shall never be able fully to comprehend God, whose greatness fills the immensity of heaven and earth. One man can comprehend another, because they are equal, but certainly it would be necessary to be more than creatures, to comprehend the Creator in his Essence, for if we could, the Deity would cease to be incomprehensible? And this is impossible. Therefore, knowing the narrow limits of our understanding, God does not require of us to comprehend him, but to believe him, as he has revealed himself as Father, as Son, and as Holy Ghost. But now to our subject, whether the Messiah promised in the Old Testament should have been a mere man, or more than man; namely, God.

Our forefathers, who were instructed by the Prophets, had very clear notions of the Messiah; but by degrees they degenerated, in proportion as they deviated from the good old way, so that when the Messiah did come, they entertained a very wrong notion of him, expecting a temporal monarch and conqueror, who should bring the whole world under their subjection. From hence it came to pass that they were offended at his humble outward appearance, humility, and seeming weakness, and this hindered their acknowledging him as the Messiah for whom they had looked so many centuries.

The Prophets of old have plainly foretold that the Messiah should be both God and man, exalted and abased; servant and master; victim and priest; subject and king; mortal, and yet Lord over death; poor, and yet possessing the whole world; a glorious king; a mighty conqueror, yet a man of sorrow and acquainted with grief; mitten and stricken of God for our sins, which he bore. All these seeming contrarieties were to be reconciled in our Messiah, and they did, in fact, meet in the person of Jesus of Nazareth. It was no matter of question that the Messiah

was to be conceived in a miraculous manner, and to be born of a virgin, of the royal tribe of Judah, of the race of David, in the village of Bethlehem; that he was to continue for ever, "as his goings forth have been from everlasting;" that his name should be continued as long as the sun; that he was the great Prophet promised through Moses in Deuteronomy; that he was both the Lord and the son of David; that he was to perform great miracles; that he was to die and to rise again; that Elias should be the harbinger before his face; that he should prove his Messiahship by curing the lepers, by raising the dead, and by preaching the Gospel to the poor: that he should not destroy but fulfil the law; that he should be a stone of offence; that he should suffer the contradictions of sinners; and that lastly, "from the rising of the sun, even unto the going down of the same, his name should be exalted among the Gentiles," &c.

That he should be not man only, but God, is shewn us, first, by the titles given him by the Prophets—they are titles by which Jehovah himself is denominated—and, secondly, that the Redeemer of mankind is declared in the Old Testament to be God—the Holy One of Israel.

First then, observe the titles given Messiah in the Old Testament. Not to heap Scripture upon Scripture, I will only refer to one or two, and if you acknowledge, that they refer exclusively to the promised Messiah, we will proceed to my second point.

Isa. ix. 9.—I read to him the whole passage.

*He.* This refers to no other person than to the Messiah.

*P.* I hope you see plainly enough that he is called here אל גבור "the God of strength," or, "mighty God;" and אבי עד "Father of Eternity." One passage more, Jer. xxiii. 6, he is called יהוה צדקנו "Jehovah, our Righteousness."

*He.* I grant also that this passage has reference to the Messiah, although

I have some scruples about this, and the former passage, which I shall mention in a letter to you. Will you be so kind to proceed to your second point?

P. I deem it almost unnecessary, after what you have already granted; however, I will say a few words on this point, too.

In Isa. lix. 20, is written, "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." Whom do you understand under "Redeemer," in this passage?

E. No doubt the Messiah.

P. Well, then; will you look into Isa. xlix. 26, you will find written there, "And all flesh shall know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob;" and again in the same Prophet, chap. x. 16; and again, chap. xli. 14, "Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel." And, my dear friend, "As for our Redeemer, the Lord of hosts is his name, the Holy One of Israel."

We spoke after this a long while about the nature of the Old and the New Covenant, and what the character of the members of the latter ought to be.

Mr. E. sat for about fifteen minutes after I left off speaking, lost in thought; he rose then with some haste, which shewed the agitation his mind must have been in, from the convictions he felt, pressed my hands and said with much feeling, "I consider you now as a dear old friend, therefore, I am sure, you will allow me to write to you, and you will answer me." Of course I promised to write to him as soon as I should arrive in Amsterdam, if time would allow.

We then parted. O may the Lord carry on the work in the soul of this man, who seems to be so very sincere. He shewed, as long as I was with him, such very great humility and simplicity, that I cannot but call him *Nathanael*.

# EXTRACT FROM THE LETTERS OF

MR. J. C. MORITZ.

UNDER date of September 8, Mr. Moritz gives still further information respecting his interviews with the Jews, and the result of his conversations with them.

I visited one of the richest and most learned Jews here, called Abraham Sohweig. He received me politely, and as he had already read my books, I found it easy to enter into a conversation with him about the need of a Saviour; but, as he feared the consequences, he excused himself as being too ignorant to converse with me upon the point. I told him, if ignorance be the mother of vice, in any respect, it is certainly most criminal in the matter now before us; for if we remain ignorant of that way which God has pointed out for us to escape everlasting woe, eternal misery must inevitably be our just portion. He then said, we Jews do know the way, for God has given us his law, and has, thereby, espoused us to be his people; so we need only to keep that, and then we shall be happy. I then proved to him, from the dispersion of the Jews, that they were under the curse of the law, and that as they had now no atonement at all, they could not have any just hope of being happy in the world to come: it was, therefore, high time for them to repent of their sins, and to seek the Lord their God, and David their king, and to believe in that atonement which Christ, the son of David, had made upon the cross, when he was wounded for our transgressions, and bruised for our iniquities; for thereby he had redeemed his people from the curse of the law, and had brought in an everlasting righteousness, which is unto all, and upon all them that believe. He asked me if this doctrine made much progress among the heathen? I related to him, briefly, what the Lord is doing in our days, by means of missionary labour, and the written word of God, among the heathen in various parts of the world, according to the predictions, by the mouth of the

prophets; and added, if the Lord continues to bless the means that are now employed, the whole earth will soon be full of the knowledge of the Lord, and we, therefore, also invite and intreat the House of Jacob: "*Come and let us walk in the light of Jehovah!*" Besides his whole family, there were several other Jews present, who listened very attentively to these words.

I made several short tours through the neighbouring villages, and distributed a number of tracts among Catholics, and Jews. On one of these excursions, which extended about 16 English miles, I met a young Jew, to whom I gave two tracts, and spoke to him of the need of searching the law and the prophets, to learn if Christ be not the Messiah of whom they all have spoken. He said, "If I should read your books twenty times, I shall still not be converted, and believe in Christ." I told him, he was certainly in the right, that the mere reading would not convert him, but if the Spirit of God should be pleased to bless the reading to his soul, and to convince him of sin, of righteousness, and of judgment to come, then, he would be made willing to come and to kiss the Son, and to take his blessed yoke upon him. "Well," said he, "I shall read the books, and see what effect they will have upon me." With an old Jew, who boasted of the approaching day of atonement, when, on account of his prayer and fasting, all his sins would be forgiven him, I spoke about the nature of acceptable prayer, and asked him, if he really thought that his sins had been forgiven him on the last atonement day? He said, "Yes." I then told him, that the sins which he committed since the last atonement day, proved that he had received no atonement; for it is the nature of true atonement, to change the heart, and to fill it with love to God, and to his word; but, I was sure, that the atonement of which he speaks, had not produced such an effect on him, consequently, he was still in his sins, and stood under the curse of God. I also shewed him, from the doctrine of the Rabbies, that he could not expect the forgiveness of his sin, for they say—

האמר אחטא ואשוב ואחטא  
אין לא בידו לעשות תשובה:

He said, "This is true, but as I was born a Jew, I will also remain one." Both these Jews promised to visit me when they come to town, in order to get the Prophets, and the Psalms.

A Christian friend told me, there was a Jew, in a small market-place, about three English miles from hence, by name J—M—, whom he thinks is not far from the kingdom of heaven, and, therefore, wished me to visit him. I went there on a Jewish Sabbath-day, and found him living in the house of his aged father with a married brother. As soon as I had spoken a few words about the object of my coming, the father and the other brother got so enraged, that they threatened to drive me out of the house, if I did not go immediately, and they actually were in earnest to fulfil their threatening; I thought it best to go my way, after saying a few words of admonition to them, in a meek and mild way. The poor young man, whom they cursed for bringing me into their house, was very much downcast at their shameful behaviour, but he did not venture to say a word. I hope the few words he heard from me, and the meek and mild spirit with which the Lord enabled me to reply to their malice, will not lose their effect on his heart. On leaving their house, I met two other Jews in the street, with whom I began to converse; in a moment I was surrounded by about 15 Jews, Jewesses, and children. Their ignorance of the Scriptures, and of religion in general, was so great, that I could not make them comprehend the grand truths of the Gospel; but as one of the boys said he could understand Hebrew a little, I made him read aloud, and translate the tract, No. 9, and explained every part of it as he went on; this raised their attention, and they all begged to have German tracts; so, I distributed 20 tracts, mostly of my own, among them, which they thankfully received, and said, they would come to town to get Bibles from me.

With the unanimous consent of the



members of the Bible Society here, I have been chosen one of the Directors of the Committee, and have accepted the office. We have lately had the Anniversary Meeting, in the Church of the Moravian Brethren, which was very interesting. A Christian watchmaker here, who stands in connexion with many Jews in the town, and in the country round about, has distributed many tracts among the Jews. The Jews came on purpose to ask for them, but did not wish to have any conversation with me. May these silent missionaries be owned, and blessed of the Lord, to the conversion of all those that read them! The conversations I had with various Christian friends here, caused some of them to appoint a meeting, to which I was invited, and they agreed on forming an Auxiliary Missionary Association, both for Jews and heathens, and that the money they collected and subscribed, should be appropriated to both these glorious purposes, and, in order to act effectually, they resolved to join themselves to the Berlin Jewish and Missionary Societies.

From the Rev. Mr. Roune, of Lyngbye, near Copenhagen, I have received a letter, in which he informs me, that my young Jew, Israel, is making good progress, and gives satisfactory evidence of his sincerity. Towards the autumn, *D. V.*, he is to be baptised. Blessed be God for having made me the instrument of bringing this one erring sheep of the house of Israel to his fold, by which I see that I have not been at Copenhagen in vain. A Christian brother, from Stockholm, inform me, that in the course of *a year ten Jews have embraced Christianity there*, of whom Rev. Mr. Berg, a pious clergyman, who has baptised them, had the best hopes as to their sincerity. Another child of Abraham there, by name of R—, from Gottenburg, (with whom I had much conversation last year,) is not far from the kingdom of heaven. This Christian brother writes further, “Yesterday I have been with R—, and brought him your Danish tract, with compliments from you. His eyes glistened with joy on receiving this tract, and the life of Augusti,

which you have sent me, and he took them with eagerness, to read them immediately. The tracts which you have sent me, will soon be all in circulation.”

Mr. Moritz having visited Frankfort on the Mayne, the last communication from him is from thence, under date Sept. 26, 1828.

Brother Mark introduced me to some of the learned Doctors of the Jewish congregation at Frankfort and at Offenbach; but these men do not belong to that class of Jews who ask for signs, but rather to those Greeks, to whom Christ is foolishness; they are like all those, so called, enlightened Jews, with whom I have become acquainted—mere naturalists. I went several times through the Jewish street, with the intention of entering into conversation with some of the Jews, but I could not succeed in gaining their attention. They evinced no rudeness, nor any particular enmity against me, but were so entirely taken up with the business of the Fair, that they shewed the greatest indifference to all religious concerns; even their own day of atonement failed to impress their mind with any serious reflections about the welfare of their souls. Oh! what an evil thing it is to be carnally-minded, and only to seek happiness in the perishable things of this world! Lord, have mercy upon thy people, and come with thy redeeming love to Jacob, and turn them from their ungodliness, that their dead bones may live again! When I contrast this, my experience, with that of brother Goldberg, at the Fairs of Leipzig, and see how willing the Polish Jews are, who come to that fair, to lay aside their business, and to attend to the message of peace, and how the German Jews here are quite indifferent to spiritual gain; I get more and more convinced, that these German modern infidel Jews belong to that class of the Jewish nation, who, on the day of restoration will be purged out, as rebels from the rest of the nation, and that they shall not enter into the land of Israel! Oh, that my eyes may be blessed to see the Lord give success to my

weak efforts, to rescue some of these withered trees, which seem twice dead, and plucked up by the roots! I found some consolation that many of them were willing to accept the tracts I offered them, and promised to read them when they should have leisure so to do.

I was visited this week twice by two young Jews, of whom one is called Sa—— S——, native of Magdeburg, who serves here, as clerk, with a Jewish merchant, and the other is called A—— L——, native of Limburg, in the Principality of Nassau, who is private teacher here, in the house of a rich Jew. They both expressed their desire to embrace Christianity. The clerk is exceedingly ignorant in religion, he does not know even the first rudiments of the Jewish religion, but he said, he could no longer remain in this ignorance, as he felt himself very unhappy in it, and, he thinks, his spiritual wants can only be satisfied in the Christian religion. I spoke to him about our lost state by nature—of our need of a Saviour—of the Messiah predicted, and of Jesus Christ, as the true Messiah and Saviour of the world. I spoke to him of repentance, and of faith in Christ Jesus, in order to receive the forgiveness of our sins, and to be reinstated in the favour of God. I told him also, that repentance and faith were fruits of the work of the Holy Spirit, for which we must pray fervently, for God has promised his Holy Spirit to them that ask him. I reminded him, that the profession we make of our attachment to Christ must be united with a holy walk and conversation in the world—that we must adorn the doctrine of God, our Saviour, in all things, and that we cannot perform this in our own strength, but only in the strength of the grace of God, which the Lord will give to them that walk humbly and uprightly before him; and I then described to him the sad end of those who make an hypocritical profession of the Lord Jesus, begging him to examine his own heart before God, and to pray to him to open his eyes, to teach him his ways, and to lead him

in the narrow path of life, and I then prayed with him to the Lord Jesus to draw him out from natural darkness into his marvellous light, that he also might become a light in him! Whilst I was thus speaking, and praying with him, tears rolled down his face, and, I trust, these words have touched his heart. Two similar conversations I have had with L——, the teacher, which seemed also to affect him very much. This young man went formerly to the Pedagogium here in town, where the Catholic priest wanted to persuade him to go over to his church. He became, afterwards, sick, and went to the Wells at Wiesbaden, for the restoration of his health, and here the Catholic priest promised him money, and every other assistance, if he would go over to them, but he did not suffer himself to be persuaded by them. He was, however, afterwards led thereby to make some enquiry as to the state of his soul, and now, he says, it is his sincere wish to be saved by Christ alone. I trust he is sincerely seeking the truth as it is in Christ.

I have recommended them both to the Rev. Mr. Zimmer, and he has promised to instruct them in the Gospel of our salvation. With the dear Rev. Mr. Stein, who is gone this week on a journey, and with the Rev. Mr. Zimmer, I have left a number of Jewish tracts, at their request, which they promise to circulate among their Jewish acquaintances. I have, also, given a number of Jewish tracts, and two Hebrew New Testaments, to a Christian brother from Wertheim, in Baden, for circulation among the Jews of his place, as he told me he had much connection with the Jews there, and that he should be very happy to do something for the spreading of the knowledge of Christ among the Jews; and he promised to write to me as soon as he shall observe an impression made upon any of them, by the reading of these books. May God grant a good field prepared for the reception of this seed!



## PALESTINE.

## COMMUNICATIONS FROM MR. J.

## NICOLAYSON.

Copious details have been received from Mr. Nicolayson, who having been compelled to remove from Syria, in consequence of political events, arrived at Malta, in June, 1828.

His first communication is dated Alexandria, November 14, 1827, in which he states the fact of his being obliged to leave Syria, and his reasons for so doing, connected with the political affairs of the East. He proceeded thence to Egypt, and visited Grand Cairo, waiting an opportunity of returning into Syria: no fair prospect, however, opening to render that measure advisable, he was induced, as he informs the Committee, from Cyprus, under date of Jan. 1828, to engage a passage on board a vessel, to proceed from Alexandria to Malta. In this voyage the vessel was nearly wrecked, and was obliged to put into Cyprus. Being brought, unavoidably, so near to Syria again, and a ship bound to Beyrout affording the opportunity, and the danger from political circumstances, of residing there, appearing to be removed, Mr. Nicolayson resolved to avail himself of the proffered opportunity to return to Beyrout.

Having returned, Mr. Nicolayson further addresses the Committee from that place, under date of April 3, 1828. He says, that the political state of the country has been such as not to allow of any considerable efforts being made for many months. He adds,—

You will, however, unite with me in gratitude to the Disposer of all

events, that it is still possible for me to continue in this country without much apprehension of danger. For though there is, at present, while war is pending, and the plague raging, but little prospect of immediate missionary operations, still it is a great advantage if the mission is not altogether broken up, and, if one, at least, is left on the spot to observe the movements that take place, and to hold himself in readiness to enter, with the Gospel in his hand, any door that may be opened for him. Nor, will you feel less interested in the step which Mrs. Dalton and myself have lately taken, in uniting, by the bond of matrimony, in that work in which we had hitherto been separately engaged, and in which we shall, we humbly trust, henceforth strengthen each other's hands, and direct each other's steps, while our united prayers ascend to the throne of grace for divine blessings on our labours, and for divine directions in them. We have not taken this step rashly, but after mature deliberation, and after patiently waiting the leadings of Divine Providence, so that we feel warranted to indulge the hope that it will meet with the divine approbation and blessing, as also the approbation of our friends and patrons at home, and engage their prayers for that grace which alone can ensure those advantages to ourselves and our holy cause, which, we trust, will result from this step.

Mr. Nicolayson then details the particulars of his marriage with Mrs. Dalton, the widow of the late Dr. Dalton, and the circumstances which led to, and were connected with it, with the probable advantages resulting to the mission from their union.

The increasing demand for the Scriptures is an encouraging consideration to those who are concerned to see the word of the Lord run and be glorified; and this, in the midst of wars and pestilence, which destroy, and threaten to destroy, thousands and tens of thousands. On these topics the following



quotations will not be read without interest.

Did it not appear almost impossible to get Scriptures passed the Custom-house here, I should request to have a new supply of Hebrew Old Testaments, for of these I could sell thousands, and, I think, at a higher rate than hitherto. Of Hebrew New Testaments and tracts, which it is very difficult, and, as it regards the first, not perhaps advisable to dispose of at present, there is a very great supply here. We do not yet know what was, or will be, the real result of my own, and brother Smith's, tour to Acre, as on this subject, the Pacha has given us no direct answer yet, but if we may guess from what has taken place in the Custom-house since, we may hope the result will be satisfactory. Some boxes of books belonging to the American Mission, which had been detained there, have been delivered up to the Consul; and three others, which have arrived since, were readily passed. Perhaps, however, we had better wait the issue of those negotiations between the European Powers and the Porte, which are now going on, and which, I hope, will be advantageous to our cause and to the cause of God, and immortal souls in general, in these dark parts of the world. At present, the prospect of war unites with the plague, which has broken out anew, in confining us to this place; and, indeed, the latter will soon confine us to our houses, and our labours to our studies; and as to the former, the fact is, that we are ignorant, as yet, whether we are not, already, considered as prisoners of war, and soon to be treated as such. On this subject I shall write more at a future time. Whatever be our case and our prospects, I trust that the riches of divine grace will prepare us for all, and make us rejoice in afflictions, under the hope that all will issue in the glory of Him whom we serve, and in the promotion of that cause for which we came hither.

We are very happy in the prospect of soon being joined by Mr. Wolff and his lady, but we are afraid to in-

dulge the hope, lest it should be disappointed, by those circumstances which seem to suspend every proceeding in these parts. Indeed, things seem now to be in such a state, that we should almost feel it our duty, did we know where a letter would find him, to advise him to employ himself some where else, at present, lest his useful talents should be laid by, and he be placed in the same circumstances with us.

Mr. Nicolayson continues his communication from Beyrout, under date of April 4, 1828.

Having referred to his return to Beyrout, after his perilous voyage, he says, "We found our dear American brethren, safely arrived from their retreat in the mountains;" and then goes on to give an account of a Jew.

Among them, and under their kind care, I found the wife and children of the Jew from Jerusalem mentioned in former letters of mine. He had left for Safet, but soon after returned. He continues to profess faith in Christ, and to study with diligence the Scriptures of the Old and New Testaments. His wife, so far from opposing him in the step he has taken, professes herself ready to follow him. She also studies the New Testament in Hebrew-German, and seems much pleased in her intercourse with the Missionary ladies, while she shuns and dreads all intercourse with Jews. Since our return to this country, they stayed some time with Mrs. Nicolayson, (then Mrs. Dalton,) who thus had an excellent opportunity of constantly instructing them both by word and deed, and the pleasure of teaching their children English spelling, and making them learn little Christian hymns. It was with much reluctance that we consented to their departure for Safet, and it cost both of them many tears to separate from us.

He then proceeds:—

With this I send you something like a Journal of the last nine months.

I need not tell you, dear Sir, that it is with grief I look back upon that time, and see so much of it unoccupied by direct and more efficient exertions in behalf of the scattered remnant of Israel. It has been a troublesome period, and, according to all probability, will continue so for some time longer. Did we, however, possess more of that spirit of faith and zeal, which, by the exhortations of the Prophets Haggai and Zechariah animated those who rebuilt Jerusalem and its temple, in those unquiet seasons which followed their return from Babylon, we should not be discouraged by the experience and prospect that Jerusalem is again to be built in troublesome times, but should take courage, and count it our privilege to contribute something towards the building up of that temple which is not made with hands; though in labouring to collect "living stones" for that spiritual building, we should find it necessary, as those of old, while working with one hand to have "a weapon in the other," even the sword of the Spirit, to repel those oppositions which are made to the progress of the work.

The meagre account which this part of my Journal gives of that period connected with the prospect still before us, cannot fail to engage your attention and that of the Committee and the friends of Israel, to the need of aid in this mission, both by sending out fellow-labourers to strengthen our hands and raise our spirits, and also, by special prayer for the increase of the spirit of faith, and zeal, and perseverance in the Missionaries, and for a spirit of serious inquiry to be poured out upon those to whom we are sent, that they may not continue to turn a deaf ear to our arguments and intreaties; as also for such a disposal of the important concerns now transacting and impending, as shall render their issue the means of opening a wide and effectual door for the Gospel in these benighted countries. Should the differences now existing between the European powers and the Porte give occasion for a new treaty between England and this Government, rendered submissive either by a wise fear of

what threatens them, if obstinate; or, by a partial experience of the superior power of Europe, would not the urgent wants of the oppressed people of these countries, with the prospect such an event would afford for their relief, be enough to encourage Bible and Missionary Societies to avail themselves of such an opportunity, for obtaining such stipulations on the part of this Government, as should secure a free entrance for the holy Scriptures into these countries, the unmolested residence of Missionaries in it, a full liberty to all persons to examine the several systems of religion existing here, and, on full conviction, to embrace that which alone can stand examination? Considerations of such a nature have often occupied our hours of mutual consultation on the subject of Missions; and some months ago we wrote a letter to Mr. Jowett, with particular reference to the Scriptures, a copy of which I shall insert in this, if possible.

How should the following remarks inspire hope, and encourage prayer and exertion.

With such rich and numerous promises before us as the prophecies of the sacred Scriptures contain, we ought to feel encouraged and to expect and attempt great things, especially as it concerns this country and its ancient inhabitants, to whom those prophecies and promises have a special reference. With the eye of faith fixed upon these promises, and that of reason upon the signs of the times, the present state of things, however dark, surely should never discourage us. Nay, though our hands should be tied,—all opportunity of active exertion cut off from us, our books destroyed, and our studies exchanged for prisons; yet if we had only the recollection of those promises remaining in our minds, and the spirit of prayer and supplication dwelling in our hearts, we should esteem it a great privilege to employ all our time in praying for the peace of Jerusalem, "till the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

The view of these Divine promises,



and the absolute certainty of their final and complete accomplishment, are excellently adapted to meet those feelings of gloom and despondency, which sometimes arise in my mind, from finding myself in a situation so unfavourable for direct Missionary exertions. The work is the Lord's, and will assuredly be accomplished, and many things which seem to us to oppose and retard it, are no doubt so arranged and over-ruled by infinite wisdom as to contribute most to its final success; such, at least, I trust, will be the issue of the present unfavourable state of things in these parts.

You will not then, dear Sir, consider it as the result of discouragement, or the colourings of a desponding mind, if the picture I must present to you, of the present state, and immediate prospects of this Mission, be dark and gloomy.

The Divine promises and prophecies afford me sufficient light to trace the finger of God in the present and impending events; and to you, whose eye of faith is clear, and more exercised, the same promises and prophecies will throw light enough on the picture I am to give of them, to shew the Society's duty, and direct their Missionary, under the present state of things; and to discover in the background, the distant glimpse of that light, which we trust and pray, may eventually break forth over these benighted parts of the world, to dispel the moral darkness which now covers them, and increase in brightness till the "Sun of Righteousness shall arise with healing in his wings," and change this barren land into a garden of God.

Having stated the perilous circumstances under which he and other Europeans are placed, he concludes his letter, with commending himself to the prayers of his brethren, and to the care and protection of God.

(To be continued.)

# EXTRACTS FROM LETTERS OF THE REV. JOSEPH WOLFF.

WE have before us three letters from Mr. Wolff: the first dated Beyrout, 29th May last, and the second and third from Damietta, the 19th and 26th September.

Mr. Wolff writes—

*Beyrout, May 29, 1828.*

The Lord is merciful indeed! We arrived at Beyrout on the 22d, where we learnt in the harbour from Captain Popham, H. M. S. Zebra, who was just arrived there, that the American Missionaries and Mr. and Mrs. Nicolayson had left Syria for Malta, on account of the war which is now likely to break out, and on account of the plague which rages all along the coast of Syria. We landed, however, on the 23d at Beyrout, and took up our abode in the house of the British Consul, who likewise had left Beyrout for Corfu. There die here daily eight persons by the plague; at Sidon twenty; at Jaffa sixty; and at Jerusalem thirty. We keep quarantine in our house, and touch nobody; we were, however, visited on the second day of our arrival by two respectable Jews, whom I knew at Aleppo.

I have taken the following steps for proceeding to Jerusalem in the month of August, with the consent and ardent desire of Lady Georgiana:—I sent off an express messenger to the Pasha of Acre, desiring the permission of his Highness to proceed on to Jerusalem through his territory. I sent another express to Aleppo to the Jewish family of Picciotto, to procure for me the Pasha of Damascus' permission for staying at Jerusalem under his protection, even if war with England were to break out; for Jerusalem belongs to the Pasha of Damascus. Sixteen days hence, I shall be able to tell you whether I succeed in my applications. Here at Beyrout, we live as quietly and as safely as at London. We had not the least difficulty in landing our effects and books; and the people of the custom-house scarcely looked at our trunks. The Austrian Consul called on us and promised us all the assist-

ance in his power. During my stay at Alexandria, I preached in Italian, English, German, Arabic, and Hebrew. I was visited by Jews till the last hour. I am, with Lady Georgiana and child, quite well, God be praised.

*Damietta, Sept. 19, 1828.*

I have now to inform you and the rest of our friends in England, how heavily the Lord has pleased to visit Lady Georgiana and myself,—I am no longer a father, and Lady Georgiana is no longer a mother. The Sublime Porte replied to the Governor-General of Cyprus, that it was the Sultan's wish that we should be treated during our stay in Cyprus with all possible kindness; but until affairs are settled, no Imperial permission could be given for our proceeding on to Jerusalem. On the 24th of August, I gave a lecture to the inhabitants of Cyprus; and on the 25th, Lady Georgiana and myself embarked on board an Austrian vessel for Damietta, accompanied by our dear little daughter Esther Harriett Simeon Mary, not quite ten months old; she was quite well when we embarked,—a delight to the mother, a joy to the father; she knew already to cry “papa” and “mamma.” But on our arrival at Simasol, in Cyprus, where the Captain anchored to take a cargo in, our dear little daughter fell suddenly sick, and, after twenty-four hours illness, she died in the arms of the nurse. I took my dead child upon my arm, shewed her to the spectators, (Greek Christians) saying, “Behold this child; the Lord has given us, and the Lord has taken away from us; the name of the Lord be blessed.” I knelt down, my dead child still in my arms; Lady Georgiana knelt down near me, and we praised the Lord for his inscrutable visitation; Lady Georgiana answered thrice, with tears in her eyes, “Amen!” My Harriett died on the 28th of August, at half-past eleven in the night, without a struggle; she is buried in the Greek church of St. Anapa, at Simasol, in Cyprus, under a vine; I, her father, performed the funeral service. A few hours after, I myself was taken so dangerously ill with a kind of cholera morbus and dysentery, that

Lady Georgiana was firmly convinced that she should soon be a childless widow. I dictated to her two letters, one for yourself, and another for Mr. Drummond, in which I besought you to inform the Jews in England, that their brother according to the flesh, died a believer in Jesus Christ, in the presence of his beloved Gentile wife. However, the Lord in his mercy restored my health, and on the 2d September we (Lady Georgiana and myself) departed from Simasol, leaving our little child behind in the grave, and her soul in the arms of Jesus. Lady Georgiana is wonderfully supported in her affliction, and so am I, by our dear Lord Jesus. We loved the child dearly, she was so lively, so full of spirit, and so beautiful; without paternal partiality, I can assure you that she was the admiration of every one who saw her; the dear little child tried already to sing: but I often thought, and said to Lady Georgiana, that the child was too forward for her age. I beg you to announce her death in the papers, in order that her relations may know it.

Now something about our present situation.—We arrived here on the 8th of Sept., and we live now in the garden-house of Signor Surrur, the English Consul of Damietta, who is very kind to us. Whilst we were here, about thirty Jews called on me, who desired Bibles and Testaments, and to whom I preached the tidings of salvation; and even several Catholics listened to me with great patience. A Jew from Safet, very learned in the law, called on me, and asked, “Why did Jesus’ brethren, the Jews, not believe in him, whilst the Gentiles did?”

*Myself*.—Why did Joseph’s brethren not bow before Joseph, before the Egyptians did?

*Jew*.—Well answered!

I had intended to leave Lady Georgiana at Cairo, and myself to go on to the Jews of Yemen; but as Lady Georgiana is determined to go on with me to Yemen, we shall set out in twelve days time from hence to Cairo, and thence, with the first caravan, to Mecca, and Hatramawt, called Hazer-Maveth in the Bible.—See Genesis x. I hope that the journey, and the object

we have at heart, will contribute towards restoring the former hilarity of dear Lady Georgiana. Pray for your unworthy brother in Christ!

Sept. 21.—A Jewish rabbi from Palestine, called to-day. I had family prayer, and read the Scriptures in Hebrew, Arabic, and Italian; after this, Lady Georgiana sang the Jerusalem song: "Lord, build thy house!" The rabbi accompanied her with his voice.

*Damietta, Sept. 26, 1828.*

Two days ago, sixteen Jews called upon me, to whom I proclaimed the Gospel of Christ. One of them, Rabbi Abraham Ben Mose, was the most learned of them; he confessed that he had been brought, not only to inquiry, but had likewise been induced to pray daily, like the prophet Daniel (chap. ix.) in order that he might know whether Jesus was the Messiah. He sings daily with me, after conversing on the truth: "The Mighty shall build the city of Zion, and shall give it to thee; He that maketh to arise the poor from the dust, and from the dunghill the needy." I have distributed among them a good many Bibles and Testaments; but several have, after perusing them, sent them back, fearing that I should make them Christians by witchcraft. Ten days hence, we go from this place, *D. V.*, to Cairo, and intend to pass through Muhallah, where a few Jews reside who have never yet been visited.

DOMESTIC.

ANNIVERSARIES OF AUXILIARY SOCIETIES, &c.

*Northamptonshire.*

ON Wednesday evening, Sept. 10th, a Sermon was preached at *Rowell*, (Rev. Mr. Brotherhood, Vicar,) by the Rev. Jas. Irvine, Curate of Blatherwyck. Collection £4. 8s. 8d.

On Thursday, Sept. 11th, the Anniversary Meeting of the *Ket-*

*tering Association* was held; Rev. Jas. Hogg in the Chair. Movers and seconders, Rev. H. Corrie, Rev. W. Marsh, Rev. Jas. Irvine, Rev. J. C. Reichardt, and J. W. Sherer, Esq. Collection £6. 5s. 1½d.

*Cambridgeshire.*

Two Sermons in aid of the cause were preached on Sunday, the 26th of October, at Trinity Church, *Cambridge*, by the Rev. J. P. Beachcroft, Rector of Blunham, Bedfordshire. Collections £38. 12s. 6d.

The Annual Meeting of the *Cambridge Auxiliary Society*, was held at the Town Hall on Tuesday, the 28th, J. Pym, Esq. in the Chair.

Resolutions were moved and seconded by Professor Scholefield, and Rev. C. S. Hawtrey; Rev. J. Scott, and the Master of Corpus; Professor Farish, and Rev. Dr. Rowan; Rev. Wm. Marsh, and Rev. C. Simeon. Collection. £27. 12s.

*Somersetshire.*

The Anniversary Meeting of the *Bristol Auxiliary Society*, was held on Thursday, the 16th of October. The Right Hon. Lord Mountsantford, in the Chair. The Report was read by the Rev. J. S. Jenkinson, Secretary of the Society, and Resolutions were then moved and seconded by the Rev. Dr. Bridges and the Rev. C. S. Hawtrey, Rev. T. T. Biddulph and Rev. Mr. Mansell, Captain Jenkinson, R. N., and Rev. Thomas Mortimer, Rev. Wm. Day and Rev. J. H. Stewart, Rev. Mr. Brodie and Rev. Mr. Ramfelter, the Hon. and Rev. Mr. Powys and Rev. F. Elwyn. Sermons were preached during the week, and on the following Sunday, by the Rev. Messrs. Stewart, Mortimer, and Hawtrey, at *St. James's* and *St. Werburg's*; and *St.*



*Philip's* and *St. Thomas's*, at *Redcliffe* and the *Temple*, and at *Maryport* and *Dowry Chapel, Clifton*.

Collections not returned.

On Sunday, Oct. 19th, the Rev. J. B. Cartwright preached at *Wellington*, (Rev. R. Jarratt, Vicar.) Collection £5. 15s.

On Monday evening, the 20th, the Anniversary Meeting of the *Wellington Auxiliary Society* was held; Rev. R. Jarratt, Vicar, in the Chair. Movers and seconders, R. B. Bellett, Esq., Rev. J. B. Cartwright, Rev. S. R. Maitland, Rev. J. C. Reichardt, Rev. W. Stephenson, and Rev. J. Mules. Collection £5. 1s. 4d.

On Tuesday, the 21st, the Annual Meeting of the *Taunton Auxiliary Society*, was held at the Market-house, Taunton; Sir T. Lethbridge, Bart., M.P., in the Chair. Resolutions were moved and seconded by the Rev. P. A. French, Rev. Robert Cox, Rev. H. Gale, Rev. J. C. Reichardt, Webb Stone, Esq., Rev. Robt. Jarratt, Rev. Jas. Mules, Rev. S. R. Maitland, Rev. A. Foster, and Rev. J. Gale. Collection £16. 16s. 6d.

On Sunday, Nov. 2d, Sermons were preached, in the morning, at *Wincanton*, (Rev. Mr. Radford, Incumbent,) collection not returned; and in the evening at *Yeovil* (Rev. R. Phelps, Vicar.) Collection £10. 1s. 10½d.

### Norfolk.

On Thursday, Oct. 2d, the Annual Meeting of the *Norfolk and Norwich Auxiliary Society*, was held at St. Andrew's-hall, Norwich; in the Chair, the Hon. Col. Wodehouse, Lord Lieutenant of the County. Resolutions were moved and seconded by the Right Hon. Lord Calthorpe, Rev. F. Bevan, Rev. Andrew Brandram, J. J. Gurney, Esq., Rev. W. Marsh,

Rev. F. Cunningham, and W. Wilberforce, Esq. Coll. not returned.

In the evening the Rev. W. Marsh preached at St. Lawrence's. Collection above £6.

On Friday, another meeting was held for the benefit of the working classes, who were unable to attend in the morning; Rev. Dr. Johnson, Rector of Yaxham, in the Chair. The Meeting was addressed by the Rev. H. Girdlestone, Rev. Mr. Reade, Rev. J. Titlow, J. Geldart, Esq., Mr. M. N. Joseph, and the Rev. W. Marsh.

### Devonshire.

On Wednesday evening, the 22d, a Sermon was preached at Allhallows Church, *Exeter*, by the Rev. J. B. Cartwright. Collection £4. 3s. 10d.

On Thursday morning, the Anniversary Meeting of the *Devon and Exeter Auxiliary Society* was held; in the Chair, the Rev. Matthew Vicars, Rector of Allhallows. After the Report had been read by Mr. Bingham, Resolutions were moved and seconded by Major Richardson, Rev. Robt. Cox, Archdeacon Grace, Rev. J. J. Holmes, Mr. Groves, and Rev. J. C. Reichardt. Collection £10. 18s. 2d.

On Friday, Oct. 24th, the Annual Meeting at *Teignmouth* was held; R. Joyce, Esq. in the Chair. Movers and seconders, J. Synge, Esq., Rev. Robert Cox, Capt. Hall, R. N., Rev. J. C. Reichardt, R. Joyce, Esq., Rev. Edward Synge, and R. Eaton, Esq. Coll. £7. 1s.

On Sunday, Oct. 26th, Sermons were preached by the Rev. R. Cox; in the morning, at St. Andrew's, *Plymouth*. Coll. £11. 13s. 6d.; and in the evening, at Stonehouse chapel. Coll. £6. 7s. 9½d.

On Monday, the 27th, the Annual Meeting of the *Plymouth, Devonport, and Stonehouse Auxiliary Society*, was held at Ply-



mouth; Dr. Blackmore in the Chair. Movers and seconders, Rev. R. Cox, Rev. J. Garton, Rev. Mr. Whish, Rev. J. C. Reichardt, Mr. Christ. Kerswell, Capt. Thicknesse, Rev. E. B. Jackson, Rev. Sam. Rowe, and Rev. J. Hatchard. Collection £11. 6s. 1½d.

In the evening, a Meeting was held at Devonport; Chas. Greaves, Esq., in the Chair. Resolutions moved and seconded by Rev. J. Garton, Rev. H. A. Greaves, Rev. J. C. Reichardt, Rev. Thomas Brown, Rev. J. Hatchard, Lieut. G. Greenway, R. N., Rev. E. B. Jackson, Rev. Mr. Winter, and Capt. Thicknesse, R. N. Collection £3. 18s. 0½d.

On Wednesday evening, the 29th, a Public Meeting was held at *Brixham*; Rev. H. F. Lyte in the Chair. Resolutions moved and seconded by the Rev. R. Cox, Rev. J. B. Goodwin, L. R. Maxwell, Esq., Rev. J. Raban, late missionary of the Church Missionary Society for Sierra Leone, Rev. J. M. Glubb, and Rev. J. C. Reichardt. Collection £3. 5s.

On Thursday morning, the 30th, there was a private Meeting of Christian Friends at *Torquay*, who were addressed by the Rev. Robt. Gee, Rev. Robt. Cox, and Rev. J. C. Reichardt. Collection £12. 12s. 6d., of which £1. was a Donation from Mrs. Denmark.

*Dorsetshire.*

On Tuesday, Nov. 4th, the Annual Meeting at *Dorchester* was held; in the Chair, Robt. Williams, Esq. Report read by Rev. J. L. Jackson. Resolutions moved and seconded by Rev. W. Gurney, Rev. S. R. Maitland, Rev. J. Venables, and Rev. J. C. Reichardt. Collection £18. 12s. 8d.

In the evening a Sermon was preached at Trinity church, *Dorchester*. Collection £5. 5s. 3½d.

On Wednesday evening, the 5th, a Sermon was preached at *Poole*. Collection £4. 4s.

*Middlesex.*

The First Anniversary Meeting of the *East London Auxiliary Society* was held at the Mermaid Tavern, Hackney, on Tuesday, the 11th of November; Sir Claudius Stephen Hunter, Bart., President, in the Chair. The Meeting having been opened with prayer, the Report was read, which stated that the sum of £306. 15s. 6d. had been paid into the funds of the Parent Society. It further stated that the *Ladies' Association* of the *Episcopal Jews' Chapel*, which had since the year 1815 contributed £1672. to the Parent Institution, had consented to become a *Branch* of the *East London Auxiliary*. Resolutions were moved and seconded, by the Rev. C. S. Hawtrey, and the Rev. E. Bickersteth; the Rev. C. Simeon, and the Rev. J. Stock; the Rev. Wm. Marsh, and J. G. Barker, Esq.; the Rev. — Eyre, and — Corbett, Esq. Owing to the extreme density of the fog, the Meeting was not so numerously attended as it would otherwise have been. Collection £9. 14s.

*Yorkshire.*

On Sunday, Nov. 23d, two Sermons were preached in *York*, by the Rev. Jas. Knight, M.A., Minister of St. Paul's, Sheffield; in the afternoon, at St. Michael le Belfrey's. Collection £14. 14s. 4d. in the evening, at St. Saviour's. Collection £19. 9s. 5d.

On Tuesday, Nov. 25th, the Second Anniversary Meeting of the *York Auxiliary Society* was held in the New Concert Room; the Rev. J. Graham, President, in the Chair. The Report was read by the Rev. J. B. Graham, one of the Secretaries. The Resolutions were moved and seconded by

Wm. Gray, Esq., the Rev. J. B. Cartwright, the Rev. J. B. Graham, the Rev. James Parsons, the Rev. Joseph Agar, the Rev. J. C. Reichardt, the Rev. C. J. Camidge, and the Rev. J. Knight. Collection £17. 11s. 1d. An adjourned Meeting was held in the evening. Resolutions were moved and seconded, by Jonathan Gray, Esq., the Rev. Jas. Knight, the Rev. David Moses, the Rev. J. C. Reichardt, the Rev. T. Richardson, the Rev. J. Shackley, the Rev. J. B. Cartwright, and the Rev. Thomas Crowther. Collection £20.

Total amount of Collections at the Second Anniversary £71 14s. 10d.; exceeding those at the First Anniversary by £17. 0s. 8½d.

A "*Subsidiary Association*" has likewise been formed at York, chiefly consisting of young persons who are interested in promoting the spiritual welfare of the Jews.

On Sunday, Nov. 30th, two Sermons were preached at *Howden*. Collections £12. 12s. 7d. The friends of the cause at *Howden* have now united themselves as a *Branch* to the *York Auxiliary Society*.

On Sunday, Nov. 23d, Sermons were preached by the Rev. J. B. Cartwright; in the morning, at *Hessle*, (Rev. J. Garwood, Vicar). Collection £5.; in the afternoon at St. Mary's, *Hull*, (Rev. John Scott, Minister.) Collection £13. 6s. 6d.; and in the evening at Christ Church, *Sculcoates*, (Rev. John King, Minister). Collection £15.

The Annual Meeting of the *Hull Auxiliary Society* was held in the Mariners' Church, on Monday evening, Nov. 24th; in the Chair, the Rev. Thos. Dikes. Movers and seconders, Rev. W. Knight, Rev. J. B. Cartwright, Rev. John King, Rev. Jas. Knight, Rev. Mr. Robinson, and Rev. J. C. Reichardt. Collection £20.

Total amount of collections at Hull £53. 6s. 6d.

#### *Lincolnshire.*

The Annual Meeting of the *Gainsborough Auxiliary Society* was held on Thursday evening, Nov. 20th; in the Chair, the Rev. C. Hensley, in the absence of the Rev. G. Beckett, Vicar of Gainsborough. The Meeting was addressed by the Chairman, and by the Rev. J. B. Cartwright, Rev. J. C. Reichardt, Rev. Mr. Wyld, and Rev. J. W. Brooks. Collection £6. 8s. 2d.

#### *Gloucestershire.*

The Annual Meeting of the *Cheltenham Auxiliary Society* was held on Wednesday, Dec. 3d; the Rev. John Browne, Minister of Trinity church, in the Chair. The Report having been read by the Secretary, C. T. Cooke, Esq., Resolutions were moved and seconded by the Rev. R. B. Holmes, Dr. Thomas, Rev. J. B. Cartwright, Rev. J. Brown, Rector of Kidlington, Oxfordshire, Rev. J. C. Reichardt, Rev. S. R. Maitland, Rev. J. Davis, and Rev. F. Close. Collection £31. 0s. 9d.

The Rev. J. B. Cartwright preached in the evening, at the Parish church, without collection.

The Annual Meeting of the *Gloucester Auxiliary Society* was held at the Tolsey, on Thursday, Dec. 4th; Lieut.-General Prole in the Chair. The Report was read by the Rev. S. R. Maitland, and Resolutions were moved and seconded by Capt. Raymond, and Rev. J. B. Cartwright; Rev. John Kempthorne, Rector of St. Michael's, Gloucester, and Rev. F. Close, Minister of Cheltenham; Rev. J. K. Wish, and Rev. J. C. Reichardt; Rev. B. S. Claxson, and Rev. S. R. Maitland; Rev. R. B. Holmes, and Rev. Mr. Smith. Collection £13. 10s. 8d.

*Surrey.*

On Monday evening, Dec. 22d, the Anniversary Meeting of the *Clapham Association*, was held at Clapham. Sir R. Inglis, Bart., in the Chair. The Report was read by J. Puckle, Esq., and Resolutions were moved and seconded by Joseph Wilson, Esq., Rev. J. B. Cartwright, Rev. J. C. Reichardt, Percival White, Esq., Rev. Joseph Simpson, Rev. J. H. Stewart, C. J. Shebbeare, Esq., and Jas. Puckle, Esq. Collections £9. 6s. 8d.

## NOTICE.

THE Lecture to the Jews will be preached at the Episcopal Jews' Chapel, Cambridge Heath, on Sunday evening, Jan. 4.

*Subject.*

MESSIAH TO ARISE AS THE SUN  
OF RIGHTEOUSNESS.

\* \* Jews and Jewesses are earnestly invited to attend, and seats will be provided for them.

## CONTRIBUTIONS TO THE LONDON SOCIETY.

|                                                                                                              |     |    |      |
|--------------------------------------------------------------------------------------------------------------|-----|----|------|
| Jones, Miss, Finsbury Square, collected by her .....                                                         | 1   | 0  | 0    |
| Bewdley, Worcester, (Rev. J. Cawood, <i>Minister</i> ), collected after<br>a sermon by Rev. J. B. Cartwright | 7   | 0  | 0    |
| Bristol, by James Fripp, Esq. ....                                                                           | 122 | 4  | 3    |
| Do. do. ....                                                                                                 | 200 | 0  | 0    |
| Caerwys, near Hollywell, Flintshire, by Rev. Joseph Hughes....                                               | 4   | 8  | 0    |
| Cambridge Undergraduates, by A. F. Carr, Esq. ....                                                           | 44  | 10 | 6    |
| Cheltenham, by C. T. Cooke, Esq. ....                                                                        | 50  | 0  | 0    |
| Clapham, by Rev. George C. Gorham .....                                                                      | 16  | 3  | 5    |
| Devon and Exeter, by John Bingham, Esq. ....                                                                 | 15  | 0  | 0    |
| Brixham, by Rev. H. F. Lyte.....                                                                             | 20  | 0  | 0    |
| Torquay, collected after meeting, deducting 23s. expences                                                    | 11  | 9  | 6    |
| Dorchester Ladies, by Rev. J. L. Jackson .....                                                               | 85  | 0  | 0    |
| Gainsborough, collected after meeting .....                                                                  | 6   | 8  | 2    |
| Gloucestershire, by A. Maitland, Esq. ....                                                                   | 85  | 0  | 0    |
| Hull, by John Hudson, jun., Esq. ....                                                                        | 48  | 14 | 0    |
| Liverpool, a Lady, by William Simmons, Esq.                                                                  | 50  | 0  | 0    |
| London: Bentinck Chapel Association, by Rev. B. Woodd.                                                       |     |    |      |
| For Gen. Purposes                                                                                            | 45  | 19 | 4    |
| Heb. O. & N. Tests.                                                                                          | 17  | 14 | 4    |
|                                                                                                              |     | 63 | 13 8 |
| Percy Chapel Association, by Rev. S. G. Garrard ....                                                         | 11  | 4  | 0    |
| Melton Mowbray, by Mrs. Caldecott .....                                                                      | 19  | 0  | 0    |
| Oxford, by Rev. J. Hill .....                                                                                | 20  | 0  | 0    |
| Rugby, by Miss Marriott.....                                                                                 | 14  | 0  | 0    |
| Swineshead, by Rev. Wm. Bolland .....                                                                        | 6   | 1  | 0    |
| White Roothiug, Essex, by Rev. Henry Budd .....                                                              | 3   | 0  | 0    |
| Worcester, by Rev. D. Morgan .....                                                                           | 43  | 2  | 7    |
| Yeovil, by Rev. R. Phelips.....                                                                              | 30  | 0  | 0    |
| York, by Josiah Gray, Esq.....                                                                               | 10  | 0  | 0    |

## NOTICES TO CORRESPONDENTS.

☞ has been received. "Lucius" and "Amicus" are under consideration.

The Provisional Committee, again request us to acknowledge, on their behalf, the following Donations, received, since the publication of our last Number, for the support of the Warsaw Institution.

|                                      |    |    |   |                                        |    |    |   |
|--------------------------------------|----|----|---|----------------------------------------|----|----|---|
| Rev. James Ware .....                | 5  | 5  | 0 | Friends at Clifton, by Mrs. Jenkinson  | 6  | 0  | 0 |
| Rev. J. H. Stephenson .....          | 5  | 0  | 0 | Rev. R. Phelps, Lufton, Yeovil ....    | 5  | 0  | 0 |
| Mrs. Read, Bath .....                | 0  | 10 | 0 | Rev. D. Jones, by do. ....             | 1  | 1  | 0 |
| C. P. ....                           | 1  | 0  | 0 | C. A. Moody, Esq., do. ....            | 1  | 0  | 0 |
| Rev. G. Hodson, Birmingham .....     | 5  | 0  | 0 | Rev. R. Hill, do. ....                 | 1  | 0  | 0 |
| Rev. W. Bolland, Swineshead .....    | 0  | 10 | 0 | Mr. Penny, do. ....                    | 1  | 1  | 0 |
| Mrs. Calthrop, Swineshead Ahhey ..   | 0  | 10 | 0 | Mr. Mayo, do. ....                     | 1  | 1  | 0 |
| Horatio Cock, Esq., Colchester.....  | 10 | 0  | 0 | Mrs. Edwards, do. ....                 | 0  | 10 | 6 |
| Mrs. Lisle Follett, Lyme .....       | 1  | 0  | 0 | Mr. J. Edwards, do. ....               | 0  | 10 | 6 |
| Arthur Peppin, Esq., do.....         | 1  | 0  | 0 | W. L. White, Esq., by Miss White ..    | 1  | 0  | 0 |
| Friends at Lyne .....                | 0  | 10 | 0 | Mrs. Bayley, do. ....                  | 1  | 0  | 0 |
| C. S. ....                           | 1  | 6  | 0 | Mr. S. Isaac, jun., do. ....           | 0  | 10 | 0 |
| Miss Todd.....                       | 1  | 1  | 0 | Sundries, do. ....                     | 2  | 10 | 0 |
| Mrs. Hollond, Highnam Court .....    | 2  | 0  | 0 | Do. by Rev. D. Jones .....             | 0  | 10 | 0 |
| Miss Hollond, do. ....               | 1  | 0  | 0 | Rev. H. and Mrs. Cookerham .....       | 1  | 10 | 0 |
| Miss F. Hollond, do. ....            | 1  | 0  | 0 | Mr. Williams, St. Clement's, Worcester | 5  | 0  | 0 |
| Mr. Lowe, Gloucester .....           | 0  | 10 | 0 | Wm. Cuninghame, Esq., Lainshaw ..      | 10 | 10 | 0 |
| Sundries, by Rev. S. R. Maitland.... | 1  | 7  | 0 | Friend, by Miss Chambers .....         | 1  | 0  | 0 |
| Rev. J. Bishop, Gloucester.. ..      | 3  | 3  | 0 | L. F. S. ....                          | 2  | 0  | 0 |
| Lieutenant-Colonel Phipps .....      | 1  | 0  | 0 | Mrs. Mollison .....                    | 2  | 0  | 0 |

They also request us to state, that on Friday evening, December 5th, a Meeting was held at Cheltenham, Rev. F. Close, in the Chair, when a Society was formed for the temporal relief of the Jews. The Meeting was addressed by the Rev. F. Close, S. R. Maitland, J. B. Cartwright, J. C. Reichardt, J. Brown, of Trinity Church, J. Brown, of Cheltenham Chapel, and J. Davis. After which Donations and Subscriptions were received to the amount of £25. 1s. 6d.

By the request of Dr. Rowan, we also insert the following :—

*To the Editors of the Jewish Expositor.*

Gentlemen,

As your Publication is deservedly viewed the most authentic source of information respecting operations in behalf of the Jews, I respectfully request you to insert in it my acknowledgment of the receipt of the following Subscriptions and Collections, in aid of the Funds of the American Society for Meliorating the condition of the Jews, viz.:—

|                                                                  |    |    |    |                                                                                  |    |   |   |
|------------------------------------------------------------------|----|----|----|----------------------------------------------------------------------------------|----|---|---|
| Edinburgh Society for Promoting Christianity among the Jews..... | 50 | 0  | 0  | Mr. John M'Intosh.....                                                           | 1  | 1 | 0 |
| Rev. Walter Buchanan, D.D. ....                                  | 5  | 5  | 0  | A Friend .....                                                                   | 1  | 0 | 0 |
| Rev. W. Goold .....                                              | 1  | 1  | 0  | Do.....                                                                          | 0  | 5 | 0 |
| George White, M.D. ....                                          | 1  | 1  | 0  | Patrick Falconer, Esq.....                                                       | 1  | 1 | 0 |
| Rev. John Ritchie, D.D. ....                                     | 1  | 1  | 0  | Collection in Rev. Mr. Smart's Church,                                           |    |   |   |
| Rev. Mr. Aikman .....                                            | 1  | 1  | 0  | Paisley .....                                                                    | 8  | 2 | 6 |
| J. F. Gordon, Esq.....                                           | 1  | 1  | 0  | Port Glasgow Missionary Institution                                              | 3  | 0 | 0 |
| W. Cuninghame, Esq., of Lainshaw ..                              | 3  | 3  | 0  | Collection in Rev. Dr. Barr's Church                                             | 3  | 2 | 6 |
| Glasgow Society for Promoting Christianity among the Jews .....  | 30 | 0  | 0  | Do. in Rev. Dr. Scott's Church, at Greenock.....                                 | 12 | 0 | 0 |
| Collection in Dr. G. Ewing's Church                              | 14 | 2  | 6  | Ladies' Association for Promoting Christianity among the Jews, at Greenock ..... | 10 | 0 | 0 |
| Do. in Albion Street Chapel .....                                | 15 | 14 | 10 | Mr. R. M'Fie .....                                                               | 1  | 1 | 0 |
| Rev. Dr. Burns .....                                             | 1  | 1  | 0  | A Friend .....                                                                   | 0  | 5 | 0 |
| Mr. Robert Wodrow .....                                          | 2  | 2  | 0  |                                                                                  |    |   |   |
| Miss Oswald, of Scotstown.....                                   | 3  | 3  | 0  |                                                                                  |    |   |   |

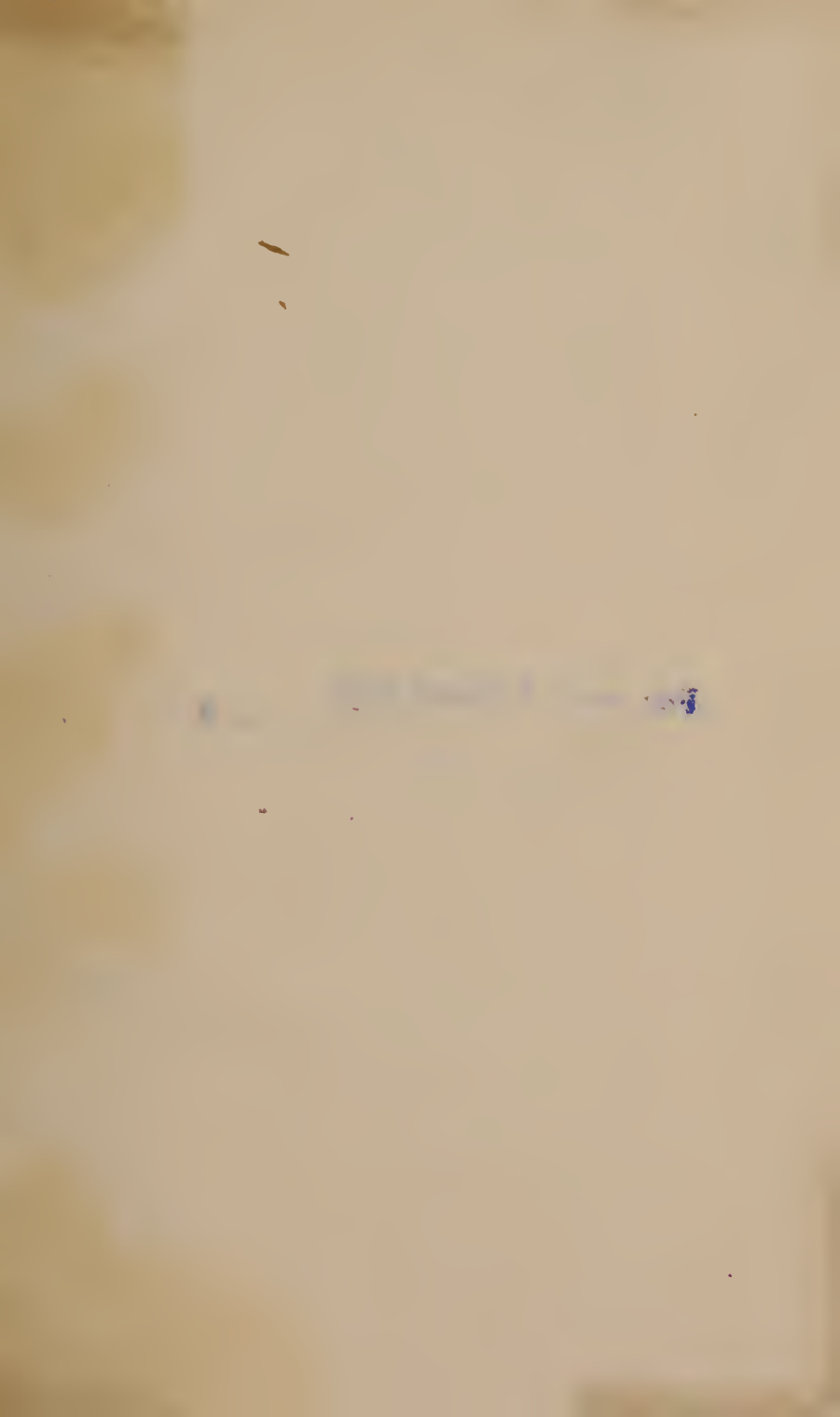
Greenock, Dec. 15, 1828.

STEPHEN N. ROWAN.









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